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**BIBLE SCHOOL
TEACHER'S HANDBOOK**

BIBLE SCHOOL TEACHER'S HANDBOOK

BY

J. BRAD CRAIG

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United Presbyterian Church*



COKESBURY PRESS

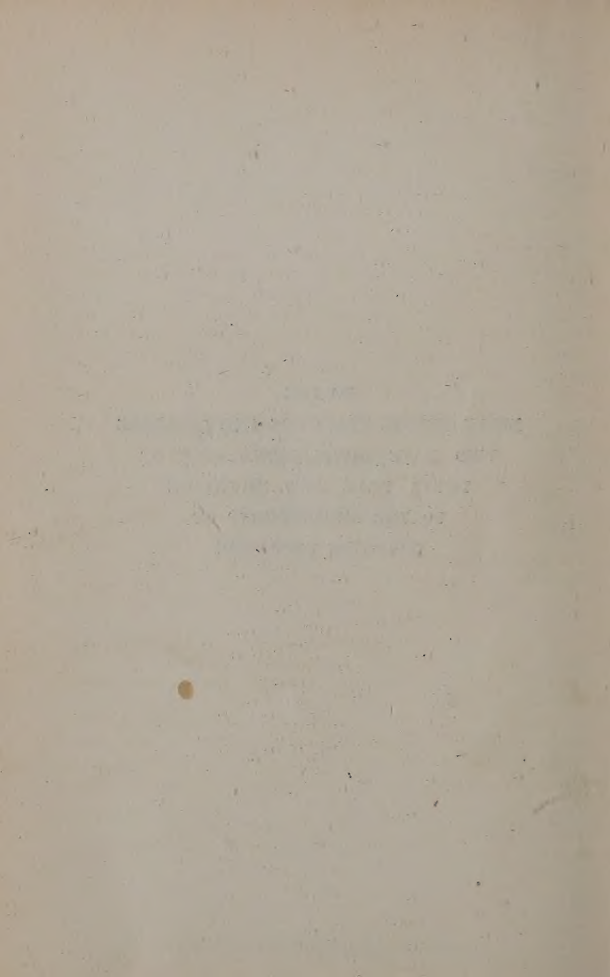
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J. BRAD CRAIG

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TO THE
BIBLE SCHOOL TEACHERS AND OFFICERS
WHO HAVE GIVEN GENEROUSLY OF
THEIR TIME AND DEVOTION
TO THE ADVANCEMENT OF
CHRISTIAN EDUCATION



FOREWORD

It has been the author's experience that one of the greatest needs of those who are in the teaching profession is an opportunity to clarify perplexing situations as they arise. Not infrequently to the experienced and skilled teacher there come professional problems which seem to baffle solution. Most frequently such problems are the daily annoyance of the teacher who has had no professional training. At such times the wise teacher seeks the counsel of dependable authority. The assistance secured by such counsel contributes, in a large way, to the solution of the problems, and the resulting self-confidence equips the teacher to continue his work with increasing efficiency.

Many Bible school teachers are without professional training for the work of teaching. This fact creates the necessity for counsel and advice when perplexing problems arise. The teacher who has taught in the Bible school for many years, and who has secured all his professional skill by experience, needs, in many cases, advice and assistance in freeing him from chronic habits of error.

Modern conditions of life demand skill and efficiency in all the efforts of men and women. The modern Bible school must recognize this fact and meet the future with a vision for progressive achievement.

This book will serve a valuable purpose if studied as a textbook at the regular monthly meetings for teachers and officers. It is urged that each teacher and officer in our Bible schools use this book each week until its full purpose has been served.

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CHAPTER I

To the Pastor and Governing Authorities

THE Bible school of the immediate future will be expected to make a larger contribution in terms of Christian education than it has ever made in the past. The reasons are obvious. The religion of the home has suffered a marked transition from that which operated during the last century. Modern thought and secular education have transferred emphasis from adherence to doctrine and dogma, to personal investigation and individual conviction. Conditions of modern society present a sufficiently variegated and complex problem to young people to test the virility of the Christian education of our Bible schools. In consequence of these facts (and facts cannot be denied), it is imperative that those in authority should awaken to the necessity for intelligent action. Rational and immediate efforts are essential to even the existence of the Bible school as the source of religious teaching. Conditions which may at one time have made a distinct contribution to the religious ballast of character are showing inability in our modern society to meet the requirements of living well each day.

That a wise, practical, and progressive effort may be made to keep the Bible school in its proper place as the agency for effective and substantial Christian education, the following steps are recommended to the pastors and governing boards of our Christian churches. To produce the best results, these should be taken in the order given below. The order given may not be the most psychological, but, under existing conditions, it is the most practical and most rational.

1. The Bible school should be organized to do well that for which it exists. Its purpose is the Christian education of our

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people. This purpose is not being realized, as is evidenced by the fact that many of our people are leaving the Bible school before they reach maturity. A marked weakness is also shown when many of our schools find the teaching so ineffectual that a decision day is found necessary in order that a reasonable number of our young people may have their names reach the membership roll of the church.

- (a) The essential principles of organization involve the proper officials and the proper conception and performance of their respective duties. The Superintendent is an executive. His duty does not involve the supervision of the teaching process, augmenting the attendance, stimulating the contribution of money, reviewing the Bible school lesson (thus indicating the unfinished work of the teacher), nor the distribution of church papers. His duties are specific, but executive in character, and, with the duties of the other essential officers, are enumerated in "A Plan for the Organization of the Bible School" published by the United Presbyterian Board of Publication and Bible School Work.
- (b) The Bible school's greatest need is the services of a trained and skilled supervisor of teachers. No public school can render good service even with educated and trained teachers unless a well-qualified supervisor is provided to coördinate the work, interpret the course of study, and supervise the teaching process. No week-day religious school has had a successful experience that did not provide a skilled educational supervisor. How much less successful may we expect our Bible schools to be when our teachers have less education than the teachers in the public schools, not much professional training, and in addition are, in most cases, rendering a volunteer service. To this question it may be answered that no such supervisor is available. Such an answer is the admission of defeat and failure for the Bible school of the future. One of the essential needs of the modern Bible school is such a supervisor, just as a building and a pastor are essential to the successful operation of church services, and necessity knows no law.
- (c) What is true of the educational program of Bible school activities is also true of the attendance problem.

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The time has gone when the progressive Bible school, which places its activities on a rational and intelligent basis, shall attempt to secure the attendance of its members by such artificial nostrums as contests and prizes. The problem of securing attendance without the aid of a truant officer or artificial and temporary cure-alls can be solved for every local church. It will require the originality, thought, and effort of one who is qualified for such work. Such responsibility does not belong to the educational supervisor nor to the Superintendent of the school. It should become the distinct duty of some officer of the Bible school who can and will assume this peculiar responsibility.

- (d) Almost equal in importance to the three officers named above is the Associate Superintendent of Finances, whose sole effort should be focused on the objective of presenting the "stewardship of our possessions" in the Bible school. Giving is an act of worship. The membership of our churches must be educated in our Bible schools by the supervision of one who is qualified to enlarge the educational horizon relative to finance. The financial responsibility which the pastors of many churches assume, and which causes them not a little anxiety, will disappear when our Bible schools recognize the necessity of emphasizing that a man's life does not consist in the abundance of the things he happens to possess. The argument that our churches cannot afford to give will disappear as an excuse when our people have been taught to feel and experience what Jacob knew when he made his covenant with God at Bethel. To accomplish this, a specific officer who is qualified for the work is essential. Failure to recognize the importance of this distinct part of Bible school work by procrastination in the appointment of such an officer, means the continuation of present conditions when "the cheapest you have" is all that many of our schools can afford.

- (e) Another officer of great importance in the Bible school is the Associate Superintendent of Activities. It is unwise and wasteful to appoint a new committee for each of the Bible school's special days, a committee for the annual picnic, another for a Bible school choir or

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special music, when the experience of one who is properly qualified to do such work might be used with great profit and advantage in all such activities. The argument that such responsibility and honor should be "passed around" begs the question and places the real purpose of such activities in a position which is only secondary to that of personal aggrandizement and individual favor.

- (f) If the influence of the Bible school is to be limited to its own membership and that of the church, it follows that all of the constructive officers of the school have been named above. The modern Bible school, however, cannot gracefully so limit its work. The community in which the school is located has a just claim on the Bible school for the initiation and stimulation of all enterprises whose purposes are the welfare and uplift of the community. Vacation Bible Schools, Week-day Religious Schools, and community houses are only examples of praiseworthy Christian work which should be established in many communities. No agency has such a responsibility for such work as resides in the Bible school of the modern Christian Church. No one in the Bible school will be so willing and able to function as a leader and supervisor of such work as a Superintendent of Community Work selected from the Bible school by the proper authorities. Such a selection, if wisely made, will fix responsibility and secure results.

The Bible schools in many localities may be able to combine the work of these six officers and place the responsibilities involved in the care of three individuals. The number of officers may be reduced, but the responsibility and duties involved cannot, without loss, be lessened. This responsibility rests primarily with the pastor and the Session or governing body and cannot wisely be shifted.

2. The second essential forward step for which the pastor and governing authorities, including the Bible school Superintendent and the Associate Superintendent of Education and Evangelism, are responsible, is the reduction of waste, of both time and effort, in teaching memory work in the Bible school. The methods used in many Bible schools in the presentation of this work have been obsolete in progressive public schools

for more than a decade. If scholarly investigations in our public schools have determined such methods to be not only inadequate but wasteful, such findings and conclusions should not be ignored as trivial by those who are responsible for the Christian education and spiritual growth of young people. "Graded Memory Work," published by the United Presbyterian Board of Publication and Bible School Work, not only presents a sufficiently large number of memory selections properly arranged and graded for the pupil's development, but also gives, in the teacher's edition, a clear and concise method of teaching these selections. The proper adaptation of memory work to the pupil's needs and spiritual growth is a factor of great importance, but of no less value is the method by which it is presented. It is difficult to break with tradition, but progress frequently means traversing new ground.

3. If the Bible school is one of the most important and essential departments of the modern Christian Church, it should be able to secure from the time, effort, and thought used in its operation the maximum of results. How can this be determined? Modern industry and modern educational systems have become intolerant with that which does not produce results, and have in recent years subjected their operations to accurate investigation and measurement. Such an accomplishment for efficiency is now available for the Bible school. A survey of every Bible school should be made with sufficient frequency to furnish adequate information to those who are responsible for its results. Its product and output should be commensurate with what modern civilization has a right to expect of it.

4. A copy of this handbook should be provided by the proper authorities for every teacher in the Bible school if he or she is to have conveniently available a source of dependable counsel when perplexing problems and difficulties arise. Such a book will serve as a valuable text for developing teachers in Bible schools in which many teachers have received no professional training. It will also serve as an excellent text for study in the monthly meeting for teachers and officers.

5. The pastor and governing authorities should investigate whether or not a teachers' library of professional books has been placed at the disposal of the teachers. This library should include not less than twelve books properly selected for

specific and departmental use. The teacher needs such a library no less than the lawyer needs his court decisions.

6. Every class in the modern Bible school whose pupils are above the age of twelve should be organized and the members of every organized Bible class should study the Bible in such a way as will contribute most to their Christian development and their knowledge of the progressive revelation of God's will. This should involve the use of a text in book form and be so adapted to the teaching process and enthusiastic interest of the pupils that a new energy may reveal itself in Bible study. Such a textbook may be secured from the Bible School Department of the United Presbyterian Board of Publication and Bible School Work.

When the pastor and the governing authorities of the Bible schools of our Christian Churches have taken, or caused the proper officers to take, the six progressive steps suggested above, a new light and efficiency will come to the Bible school and its influence for Christian living.

CHAPTER II

Three Essentials of the Bible School

IN a recent book by a European author an attempt is made to give the cause for the recent great war. The author suggests that in the construction of our civilization we have builded foolishly. That side of the structure, which he calls the wall of invention and discovery, we have erected to dizzy heights. The second wall, which involves our physical well-being, has equaled the first. We have reduced disease and beaten world's records at the Olympic games. The third wall, which represents our industrial and commercial development, reaches so high that the mind cannot comprehend the figures used. The fourth wall, which the author says is essential to complete the structure, is the wall of moral and religious development. He suggests that in our construction of this wall we are still working with the foundation; a few steel girders have been erected, but they were not properly fitted to the remainder of the structure and the building fell.

The building will again fall unless those who are responsible for the erection of this fourth wall, this moral and religious wall, are skilled builders, unless the blueprint is accurately followed, and unless the materials used meet the specifications of the great Architect whose plans we follow. The wall of invention, the wall of health, sanitation, and physical development, and the wall of commerce—all have been partially rebuilt since our great world calamity. What of the fourth wall? It must progress with the building. Never has the Christian Church been so aroused to the need of Christian education as at the present time. The legislatures of our States have been called upon to take action on bills providing week-day religious education. Vacation schools, as never before, have stressed the teaching of religion. All of which suggests that possibly our Bible schools have not been very skillful in that part of the structure of civilization which they have attempted to build.

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If our Bible schools are to do their full share of this great work, at least three factors must receive careful consideration: the spirit which prompts the service, the raw material used in the structure, and the skill of the workmen.

The first of these three factors must have been in the mind of the Master when he said, "A new commandment I give unto you, That ye love one another." The young man who came to Christ with the consciousness that he had met all the requirements of the law did not have the proper spirit of service. "One thing thou lackest" comes ringing down through the ages with every attempt to meet the technical requirements of the law. The spirit which must prompt all successful service in future days must come, not from a desire to see the windows of heaven open in response to our service, but from a desire similar to that which filled the soul of the great apostle when he said, "I have fought a good fight, I have finished the course, I have kept the faith."

The second of these three essential factors is no less important than the first. Much material is being presented in modern days as a substitute for the Book. Much philosophy has been presented which is materialistic in its effect. Not a little teaching has been done which robs the Christian religion of those basic principles and convictions without which no foundation can be built which will be capable of supporting the fourth wall of the structure of our civilization. No substitute may be found for a "Thus saith the Lord." "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock."

Many writers and some Bible school teachers are attempting to substitute the polite by-laws and conventionalities of society or a fashionable code of ethics for the recipe which Christ gave Nicodemus. Their efforts to effect this substitution are meeting with fearful success. It is well that our Bible school teachers fortify themselves and their pupils to meet such subtle philosophy.

The third factor is also essential if the wall is to stand. The motive of the workmen may be right, the material used may pass a rigid inspection, but the one who builds must be a skilled workman. A common conviction is held by many well-meaning people that anyone may teach the word of God and may teach in the Bible school if only he ranks high

in the first two factors mentioned above. They also believe that if he is a thoroughly devoted Christian and has the spirit of the master in his soul, he will receive in some miraculous way the words he is to utter and a knowledge of child nature will come to him as in a vision. It is to be admitted that some have preached with the "tongues of angels" who seemingly had little equipment which did not proceed directly from the hand of God in a striking and miraculous way. When, however, the children of Israel were to be led out of Egypt, a Moses was selected and given a postgraduate course in God's great University covering years of time before he was qualified. When God wanted a man to talk to kings he selected a Paul. Those whom God finds ready for tasks are, as a rule, those who are willing and able to "roll away stones."

If our Bible schools are to meet successfully the great obligations which are already staring us in the face, we must be willing to equip ourselves for the task. This equipment does not involve merely a one-year course in a teacher-training class, but it does mean persistent and consecrated effort to solve the problems of our local church schools. It means a disposition to attend the regular monthly meetings of our Bible school officers and teachers, and an earnest effort to see to it that such meetings shall tend toward a realization of a better and more substantial Christian education of our pupils for the following days. It means a disposition to analyze the difficulties which confront most of our Bible school teachers, and a willingness to do more for our pupils than to read the lesson and ask questions which are often both suggestive and trite. It means a desire on the part of every teacher to do willingly the work placed before him, and to avail himself of every opportunity to increase his ability to teach well the things of the Spirit. It means a willingness to persevere as a pupil of a teacher-training class until the course is completed. That which is secured in any endeavor must bear a just proportion to the effort used in securing it. Nothing comes by chance. What we get will be commensurate with the price we pay. Crowns are waiting for those who are faithful—not for a time, but faithful unto the end.

CHAPTER III

The Bible School Organization

THE purpose of the organization of the Bible school has been given little consideration by the officers of many of our Bible schools. Certain officers are elected by our Sessions each year largely because vacancies exist, or because it has been the custom thus to elect Bible school officers. Rarely is much definite thought given to the purpose of the organization or the distinctive qualifications or duties of each officer. If an individual is only good, he has in most cases been considered eligible for almost any position in the Bible school. The qualification of goodness is important and essentially fundamental; but if the Bible school organization is to function properly, our Sessions and our superintendents must select for each position in the organization not only those who are good, but those who are good for the specific work associated with the position to which they are elected. If this care is manifested by those who are responsible for establishing the organization and electing its officers, the result will show large returns for the effort and time used by such officers. This is the purpose of the organization. Waste in effort, time, and thought will be reduced, and our Bible school organization will have justified itself as an organization.

THE QUALIFICATIONS OF THE SUPERINTENDENT

The Superintendent should have four prominent qualifications. He must be sincere and devotional in religious spirit, efficient as an executive and organizer, energetic and progressive in his enthusiasm, and affable, or able to meet people and talk to them.

In the selection of the Superintendent the Session rarely makes a mistake in keeping prominently before it the first qualification. The official position of each member of Session

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has so tempered his church activities that his official acts are expressed in terms of religion. Tradition and custom have also emphasized the necessity of this characteristic of goodness on the part of the Superintendent that few Sessions ever make mistakes by not recognizing this first qualification.

The second qualification has not been seriously considered by many of our Sessions. It is not uncommon to see the Superintendent "fussing around" before the Bible school begins and for several minutes after the time for opening the service has arrived. This indicates a weakness on the part of a good executive and in this weakness two elements are discernible. He is not ready, and he finds it necessary to do some work for which one of his officers should have been responsible. An efficient executive has a vision which sees beyond the activity of the present moment and consequently will anticipate work which is frequently done by the tardy Bible school Superintendent who is not ready at the proper time. It is much easier for a Superintendent to do some things than to teach a subordinate officer to do them well and on time, but it shows weak executive ability and uses the time of the Superintendent which should not be absorbed by details in any organization. Not all men or women can, by a decision of the mind, grade very high on this second qualification. It is not a matter of desire, decision, or determination, but a matter of native ability and training. Not all good people are good candidates for the position of Bible school Superintendent because of the importance which attaches to this second qualification. The Superintendent should be sensitive to the responsibility of having each part of the school's activity so organized that it will operate effectively and by virtue of its own momentum. Some in our churches have, in their membership, those who are well qualified to do such work. The Session would do well to hunt them out.

The third qualification of the Superintendent is that he shall have energy, progressiveness, and enthusiasm. Many people in our Bible schools do not have these three earmarks, and to these individuals our Sessions should give little consideration in their efforts to select an efficient Superintendent. No phase of education is so obsolete in method, so tardy in its progress, or so embarrassing in the results obtained, as that attempted in our church Bible schools. This condition is, in no small degree, due to the fact that methods used three

hundred years ago are still in operation in many of our schools. No farmer uses the methods of three centuries ago to harvest his crops, nor are carpenters permitted to build our homes by the methods employed by the cave man or the North American Indian. Many Superintendents are not only defective in this third qualification, but frequently use the argument that because certain methods were used centuries ago they must therefore be best. Such arguments frequently come from men who are progressive and energetic in their business affairs, but who have a cramped and limited horizon in the realms of the mental and spiritual. Some men manifest great pride, care, and enthusiasm in the breed of their cattle or hogs, while their children drop out of school at the end of the sixth year. Some barns are better ventilated than some homes, and the owners of the two buildings may be the same man.

To the fourth qualification considerable emphasis should be given. The taskmaster in the days of the galley slave may have secured results, but his efforts made little contribution to the finer qualifications of human character. If personality is getting what you want when you want it, then this fourth requirement must mean that the Superintendent of the Bible school must be able to secure such results and keep his organization in a booster state of mind. Lubrication of machinery would be unnecessary if there were no friction. It is not the brain or brawn that a subordinate brings to his task which counts so much in results as it is the spirit which permeates his activities. The biggest football team is not necessarily the victor in any contest. The team that wins is the team that will "go through fire" for its coach.

The Superintendent who has the first three qualifications and, in addition, has those personal qualities which will insure for him the loyal support and cooperation of his organization, will secure large results in his work for the kingdom. Not only will his organization rally to his policies, but those "without the gates" will be drawn into the sphere of his magnetic influence.

THE DUTIES OF THE SUPERINTENDENT

The success of any executive is partly determined by his knowledge of what others are doing who are engaged in the

same kind of work. No merchant will reach the greatest prosperity who is not in touch with the activities of other merchants selling the same kind of goods. In like manner the Superintendent of the Bible school must keep informed relative to the progress of religion, and particularly Christian education, in the community, State, and nation. He should know the plans for his own denomination and use his best efforts successfully to operate such plans in his own local Bible school. The difficulties and successes of Superintendents in other communities may, in a very important way, assist him in carrying out his plans for his own school. The State and denominational religious activities should be well known by the Superintendent, and his ambition and efforts should tend to keep his own school among the leaders.

Not every Superintendent is familiar with the Bible school ability of each member of his congregation. Many well-equipped people, after they have changed their membership from one congregation to another, remain religiously inactive as far as the Bible school is concerned. This dormant condition may continue until the Superintendent or pastor accidentally learns of their previous activity and efficiency. It may be said of such church members that they are human rather than shirkers. They do not intend to sidestep their obligations and responsibilities, but in most cases the Superintendent must take the initiative if they are to render the Bible school their full share of service.

The position as officer or teacher in the Bible school is not a thing of honor to be handed to those whom the Superintendent or Session considers worthy of courtesy, nor is it a compensation to be paid for large subscriptions to church funds. The member of the church who, because of special ability and qualifications, is capable of doing well the work of the office, is the person to be charged with such responsibility. This may involve the election of a new church member as teacher, although such an individual may not know the membership of the church so well as those who have been members for a longer period of time. Under normal circumstances an officer or teacher who is known in the congregation may do more effective work, but being known is not a good substitute for efficiency.

Regularity and promptness are not minor qualities of a good Superintendent. No school can hope to do effective

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work as an organization without regular teachers' meetings, at least one each month.

The devotional period of the Bible school is important. Every school, either by departments or in one common meeting place, should have a devotional period. The purpose of this is to create an atmosphere of spiritual sensitiveness and to secure the guidance of the Spirit. This part of the Bible school program should be brief and should not occupy more than ten minutes at the opening and ten minutes at the closing of the school. Reverence and worship should be prominent characteristics of this period. This will preclude people entering or leaving the school, either during prayer or the reading of the Bible, and may require the Superintendent either to read the Bible himself or secure someone who can read it well. The Bible should never be read aloud during this devotional period by one who can be heard only by those who are seated near the reader. If the greatest reverence for the Book, while it is being read, is to be secured, responsive reading may be questioned. For this atmosphere of reverence the Superintendent is responsible.

No small duty of the Superintendent lies in the proper support and encouragement he may give his teachers. If work is difficult and faithful service is rendered, no compensation quite equals a proper recognition and a "well done" from the Superintendent. No stimulation for greater enthusiasm and future efforts is so significant as the feeling that you have been understood and your work appreciated. Every Superintendent should use as his official manual, the "Bible School Teacher's Handbook."

THE BIBLE SCHOOL CABINET

The Bible school cabinet should be composed of the Superintendent and his five Associate Superintendents. The five Associate Superintendents are the Associate Superintendent of Education and Evangelism, the Associate Superintendent of Attendance, the Associate Superintendent of Finance, the Associate Superintendent of Activities, and the Associate Superintendent of Community Work. Not all Bible schools in any denomination are able to establish and operate all of these offices because of the small number enrolled in some

schools, or because of some other significant local condition. The work of each of these offices should not, however, be overlooked. Such a plan of organization makes it possible to place responsibility and enables each officer to concentrate his efforts, thought, and attention on a specific part of the work of the school. If these officers are selected with discretion, and the proper energy is used by such officers, the work of the school will move forward uniformly. Such a division of work and distribution of responsibility makes it possible for the Superintendent to secure detailed information and expert counsel from his Associate Superintendents at his cabinet meetings. These meetings should be called by him frequently or whenever occasion demands. The cabinet is thus able to discuss important questions touching the life and progress of the school and to reach conclusions as to its management, with all phases of the school's interests represented in such discussions.

The work of the five Associate Superintendents may be combined and placed under the care of two or more officers if the number enrolled does not justify five officers. The work of each office, however, must not be slighted when such combination is made.

THE QUALIFICATIONS OF THE ASSOCIATE SUPERINTENDENT OF EDUCATION AND EVANGELISM

Although it is to be assumed that all officers in the Bible school shall have a devotional spirit and a religious enthusiasm capable of effective Christian leadership, yet this quality is most vital to the success of the Associate Superintendent of this department. Second to Christian zeal, is equipment as an educational leader. No individual can do the work assigned to this position unless professional training as a teacher has been secured. This training may be assumed for teachers with successful experience in the public schools. Such training may be secured by making good use of time in our Bible School Teachers' Training Courses. The nature of children must be known if their religious and intellectual reactions are to be understood and guided.

The Associate Superintendent of this department must also

be thoroughly familiar with the state and denominational plans for Christian education in the church school. Some Superintendents do not understand what is necessary to be done in order to secure an international certificate of recognition or charter for an organized Bible class. It is not essential that such features should occupy the time and dissipate the energy of the Superintendent or teacher. It is most important, however, that some one should be thoroughly familiar with such matters. This work the Associate Superintendent of Education and Evangelism must know.

The head of this department of the school's activity must also be qualified to act as an educational supervisor. He should not be assigned to any class, but should use his time in supervising the work of teaching in the entire school. He should become familiar with the difficulties experienced by each teacher, whether it be a problem of discipline, teaching, or general inefficiency, and should be able to suggest a remedy either to the teacher or Superintendent. He should be sensitive to error or efficiency on the part of the teacher. He should be able to see when he looks.

THE DUTIES OF THE ASSOCIATE SUPERINTENDENT OF EDUCATION AND EVANGELISM

In some schools much time is wasted immediately after the school opens. This waste may show itself in arranging screens around the class to protect from counter-attraction, taking the roll of the class, removing gloves, adjusting glasses, hunting Bibles or quarterlies, arranging chairs, talking to other teachers, etc. The Associate Superintendent of Education and Evangelism should correct such gross violations of proper regulations and see to it that effective work begins on time. It is true that many incidents such as are mentioned above seem to be unavoidable in many schools on account of local mechanical conditions, but most of these will disappear as a half excuse under the management of an efficient Associate Superintendent. The time given for the Bible school lesson in the church school is short and should not be dissipated.

The subject of discipline in the Bible school should directly concern the Associate Superintendent of Education and Evangelism. That government is best which governs

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least, provided it governs. The strongest city is not the city with the strongest police force, but the city which does not need such a force. Good discipline is not necessarily a condition in which the most prominent earmark is quietness. That discipline is best which shows every pupil interested in the subject under discussion. It is the business of the teacher to see to it that the subject under discussion drives directly toward the object of the lesson. Not many lessons have more than one objective for classes below the adult department. The ability of the teacher varies inversely as the disorder of the class. Many arguments have been used in defense of the teacher in whose class disorder is found. Although there may be extenuating circumstances in a few rare cases, yet one of the most prominent indications of good teaching is the interested attitude of the pupils of the class.

The conditions which maintain in the church school render it difficult to secure good discipline easily. No truant law operates for Bible schools. Parents in some cases do not attend or are not members of the school, and such parents are, in many cases, sensitive to any censure or rebuke which their child may receive from the teacher. Teachers in our Bible schools are not, in many cases, professionally trained, and consequently are not equipped properly to care for stubborn cases of discipline. All of which suggests that the greatest care should be used in the selection of teachers in all departments, but particularly in those departments where discipline is a factor. When care has been used, the Associate Superintendent of Education and Evangelism should make certain that at least the two essential principles of obedience and reverence are made clear and emphasized in the school, and in particular that those pupils who are storm centers in the school shall understand these two principles thoroughly. This may involve a consultation of the Associate Superintendent and the parent. It may involve the advice of the Superintendent and the removal of the teacher if inefficient, but results in terms of obedience and reverence must be secured. "Obedience is better than sacrifice." It is difficult to see how any Bible school can expect to secure any results in matters of the spirit if it permits one or more pupils to destroy the morale of the class, and thereby contribute to the difficulty of securing efficient people as teachers. In all such matters of discipline the Associate Superintendent

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of Education and Evangelism must assume the executive responsibility. An efficient Associate Superintendent will soon secure results in which the problem of discipline will disappear, just as an efficient teacher will have few problems in discipline. Obedience to rightful authority is fundamental in the building of character. U. S. Grant while in a crowded street one night was pushed back to the curb by a policeman. His friend suggested that if he had been President he would not allow a policeman to push him in such a manner. Mr. Grant replied that he could not have filled the position as President of the United States without a disposition to obey rightful authority.

The work of the Associate Superintendent of Education and Evangelism also extends to the promotion of pupils. If the "Graded Memory Work" published by the United Presbyterian Board of Publication and Bible School Work is made a basis for promotion, the Associate Superintendent should make certain in some way that the teacher has done more than merely teach the verbal repetition of such selections. Other factors in promotion should in like manner be supervised. The Associate Superintendent of Education and Evangelism may, at least once each quarter, present to each teacher a typewritten copy of five questions which the teacher may use to determine the fitness of the pupils for promotion. Local conditions, however, will determine largely the method to be followed.

Evangelism is no small part of the work of this department of the school's activities. Although every teacher and officer must keep this objective constantly in mind, yet the Associate Superintendent of Education and Evangelism is charged with the executive responsibility. If the teaching force without exception grades above 70 per cent on the standard found in the "Plan for the Organization of the Bible School," and the course of study is properly adapted to the needs and development of the pupils, no need will exist for a decision day. It is assumed that the officers of the school have properly functioned in their work. If there are teachers below 70 per cent, the duty of the Session is obvious; provided, however, the Superintendent and his cabinet so decide as to the inefficiency of such teacher. Many pupils drop out of the Bible school or are not led to a confession of their faith

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solely because of inefficient teaching and leadership. The flower will bloom if the sunshine, soil, and moisture are properly supplied. Teachers may be efficient, but may be limited by a course of study which is not easily adaptable to conviction of sin and confession of faith. Because of this, difficulty may be experienced in developing in the mind and spirit of children the proper relationship between them and their Heavenly Father. Developing the spiritual consciousness of children is not a haphazard undertaking, and cannot be done by an amateur, nor can such spiritual development be secured unless the material presented for study contributes in a definite way to this end. The unconscious but accumulative effect of the work of the officers of the entire school is more significant than, at first thought, seems possible. Assuming that the teaching force, the course of study, and the school's officers are adequate, little reason exists for a decision day. This fact has been demonstrated beyond serious question. If weakness exists in one of these three factors, and it is not corrected, a decision day will add materially to the number to be added to the church roll. By subsequent association, teaching, and Christian habit, these new church members may, and probably will, reach a sincere and intelligent conviction concerning their relationship to Christ and the Church. The Associate Superintendent of this department should keep vitally in touch with the forces that touch on evangelism in the Bible school, most of which will be educational forces, the remainder being the devotional spirit of the school.

THE QUALIFICATIONS OF THE ASSOCIATE SUPERINTENDENT OF ATTENDANCE

The Associate Superintendent of Attendance is not of necessity a statistician. His work is of a constructive character. Any individual cannot do well the work of this office. Energy, enthusiasm, tact, originality, resourcefulness, and a good personality are to be presupposed on the part of the individual who would meet with large success in this part of the work of the school. He must have organizing ability and be able to meet people successfully.

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THE DUTIES OF THE ASSOCIATE SUPERINTENDENT OF ATTENDANCE

The great problem which must be solved by the Associate Superintendent of Attendance is to bring into the Bible school the people who should be under its influence and properly maintain their membership. This will involve keeping in close touch with the enrollment and attendance of the pupils of the different classes and departments. It will, however, include much more than class records. The problem of bringing the entire church membership into the Bible school is his for solution. Many without the Church have a large claim on his attention. Considerable thought and some well-organized plans must be developed by him. Such work addresses itself to whatever of thought and time he is able to give the Bible school, and is sufficiently large to engage his church activity. His thought and plans for this work should be practical.

The time assigned to him at the monthly teachers' meeting should be used in making clear to the teachers the plans which he has developed for them. These plans should include the stimulation of regular attendance and also the work of securing new pupils. Inefficiency on the part of some teachers may suggest the necessity of his counseling with the Superintendent or cabinet relative to a change of teachers. The teacher's ability and personal equation form the largest stimulus to regular attendance in the Bible school. The Associate Superintendent of Attendance is seriously limited in his work if these qualities of the teacher fail to stimulate. In many cases he should advise the teachers collectively or individually concerning such activities as afternoon or evening conference with the parents, monthly social meetings, entertainments, and special programs for the organized classes.

The so-called Red and Blue contest method of increasing attendance may secure marked results, but the method used is to be questioned and the results are rarely more than temporary.

Not of least importance is the necessity of creating an atmosphere of interest, spirituality, and attractiveness in the Bible school. Children do not need continuous fun to be happy. They will, however, not be attracted to the Bible

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school unless conditions are such as will exert a tug or pull sufficient to prompt them to return. This is no small part of the problem which the thought of the Associate Superintendent of Attendance must solve.

The success of the Bible school in point of membership and attendance rests with the Associate Superintendent of Attendance. His recommendations to the Superintendent should be given definite consideration so that obstructions which he may find in the way of progress for his department may be removed. Teachers should be willing to take his counsel in all matters pertaining to attendance unless very significant reasons for a different policy can be given to him. He has analyzed the problem, weighed the difficulties, and has a plan which has involved much thought. The executive responsibility for this part of the work is his, and responsibility involves authority.

THE ASSOCIATE SUPERINTENDENT OF FINANCES

This department of the activity of the Bible school has been largely mechanical in its operation.

The pupils of the Bible school have been bringing their pennies and nickels for decades and with little intelligence as to why they do it. The teacher is no exception to this rule. The following report of a young men's class was given recently in a Bible school in Pennsylvania:

Number enrolled.....	14
Number present.....	5
Collection.....	16 cents

In this class were six including the teacher. No doubt the teacher had, at times at least, suggested the wisdom of a tithe and the nature of stewardship. Whatever effort had been made by the teacher to develop this phase of Christian character, the above Bible school report for this class stamps the effort as a failure. The failure is only emphasized when we know that the teacher, and possibly some of the pupils, paid during the preceding week the following bills:

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4 tickets for moving pictures.....	\$1.60
1 lunch.....	.85
Ice cream and sodas.....	.40
Football game.....	1.00
Gasoline for automobile (largely for pleasure)	2.85
Total.....	\$6.70

This teacher of young men expended \$6.70 for selfish purposes in one week and he, with the assistance of five of his class, dropped into the treasury of the Lord 16 cents as the measure of his worship and devotion. After the offering had been collected and the roll of the class checked, the same teacher possibly used the remainder of the class period in attempting to teach the first and great commandment, "Thou shalt love the Lord thy God with all thy heart."

Let us be rational and give the facts their proper estimate. Let us put first things first and other things in their proper order with relation to each other. Not many have accomplished this end in point of stewardship. Not many in our Bible schools can accomplish it unless they are taught. The Superintendent of the Bible school, as an executive, does not have time to analyze the problem and think it through to a solution. The significance of this phase of Bible school activity is so great that a special officer, to be known as the Associate Superintendent of Finances, should be detailed to assume the responsibility of this department of Christian education.

All people do that which they have been taught to do. Even good health is a habit with some people. A prayer life can be developed. Obedience to law is the result of proper education and training. Indifference to church activity is the product of certain influences which have been operating for a period of time. Criminals and saints do not grow in a night, and stewardship cannot be taught by simply reading a "Thus saith the Lord."

THE QUALIFICATIONS OF THE ASSOCIATE SUPERINTENDENT OF FINANCES

To do this work well requires an individual peculiarly qualified for the work, one who is disposed to keep the

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objective of stewardship as a factor in worship clearly in view, and one who is qualified to present a practical method to his local school which will produce results in terms, not merely of money, but of Christian education.

The officer having charge of this department must have a definite consciousness of the value of giving as an act of worship. He should have some experimental knowledge of the happiness and reward associated with stewardship. The windows of heaven will open only when the giver gives himself with his gift. The windows never open so long as we gaze at the windows.

A second qualification for the Associate Superintendent of Finances is a willingness to become acquainted with the financial operations of his denomination. The interest of the Church should become a personal interest and should be well understood. People cannot intelligently invest their money or service until they have become intelligent concerning the purpose and result of such investment. The cause for repeated announcements and appeals from the pulpit and elsewhere concerning money is either a meager understanding of the need or a weak appreciation of the nature of stewardship. Adequate work on the part of the Associate Superintendent of Finances will correct both. It cannot be done by superficial thought or spiritual laziness, but it can be done.

THE DUTIES OF THE ASSOCIATE SUPERINTENDENT OF FINANCES.

The work of this department is not limited to daily reports and should rarely have much to do with such clerical work. This work the secretary of the Bible school should perform. It should, however, involve such figures as will be necessary to stimulate a wholesome development of the proper spirit of giving.

There are four important duties which naturally associate themselves with this financial officer, who should ever keep in mind that his work is educational in character and not clerical.

Each teacher of the school should frequently be advised by the Associate Superintendent of Finances not only of the object for which the Bible school offering is given, but the method to be used in the development of alertness in our financial responsibility and opportunity. Many special points.

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of interest may be suggested. Every organized Bible class should assume a specific financial responsibility, whether it be the support of a missionary, maintaining a scholarship for some worthy student, or other worthy object. Some class should care for the charity activities of the school. Pupils may be asked to submit suggestions concerning the object of their gifts to test whether or not the proper spiritual co-ordinations are being established. Many other features of the method which the Associate Superintendent of Finances may use will crowd into a plan which he can adapt in a forceful way to the local needs. He must first have before him all of the facts which touch his department, he must keep the goal of Christian education prominent, and he must devote his Bible school time, thought, and activity to the operation of a plan and a method which will drive straight toward the mark at which he aims. Procrastination and mental or spiritual slouchiness will defeat any plan, and, in the Bible school, will bring failure just as certainly as in a steel corporation or on the farm.

The second duty of this office is to inform the Superintendent of the school as occasion demands concerning his recommendations for the success of his work. This may involve the purchase of books or booklets touching on the work of his department. These books may be a part of a course of reading for an organized class, or charts and maps to be used in the classrooms. The Superintendent of the school should give all such recommendations careful consideration. Particular attention should be given to recommendations which name an object for which a part of the Bible school money should be given. The details of this department may also involve special recognition given to individual pupils who from their own thought and originality contribute a successful feature to this department of Bible school finances.

The third duty of this department involves the development of definite plans by which the pupils of the Bible school may become tithers. It may be argued that the tenth is arbitrary. The argument needs no refutation. The twelfth or the eighth may be selected, but tradition makes the tenth more logical. No one ever, with sincerity, practiced giving the tenth to the Lord who did not receive more from the money he gave than those who withheld received

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from what they withheld. Some pleasures must be first experienced before much of their value can be appreciated.

“What we gave, we have;
What we spent, we had;
What we kept, we lost.”

This should be the spirit of the pupil, the school, the church, and civilization. The problem rests with the Associate Superintendent of Finances.

A fourth duty of this department of finances is to plan the expenditures which involve the successful operation of the Bible school and submit recommendations to the Superintendent. Money may be saved and economically expended or it may be wasted. The Associate Superintendent of this department should keep in mind that money withheld is not always money saved, but money well used is a good investment.

The Session of the congregation will probably control the Bible school money as far as expenditure is concerned, but expert advice and counsel should come from the Associate Superintendent of Finances. He has given such matters mature deliberation, and he is held responsible for the work of the department. The work of this department is not trivial.

THE ASSOCIATE SUPERINTENDENT OF ACTIVITIES

The success of any effort is directly proportional to the skill and experience of the worker. The special activities of the Bible school furnish no exceptions to this law.

In order that the Bible school may be properly developed and kept in healthful condition, certain activities, which are separate and distinct from the ordinary work of the school as a unit, are necessary. Among these activities are the following:

Children's Day,	Christmas Entertainment,
Mother and Daughter Week,	Bible School Reception for
Rally Day,	New Members,
Father and Son Week,	Annual Picnic,
Promotion Day,	Students' Day.

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In each of these activities special plans must be made and definite skill in operating these plans used, if the result is to be successful. The Superintendent should in such matters tolerate no smaller success than in any other department of the work of the school.

An individual is, in most schools, made chairman of a committee which is charged with the responsibility of the activity. Another person is selected to head the committee for the following activity. This continues throughout the year. If the Superintendent were to view the year's work as he looks back over it, he would behold a scene of variegated success and failure, decorated in places with a show of gratification on the part of some one who was named as chairman of one committee, and marred in other places by such expressions as "Never again" coming from other chairmen who failed to reach the success expected. To successfully manage any activity of the Church requires natural aptitude, skill, and experience. The Superintendent who attempts to succeed in such matters with less business sagacity than is manifested in his own business affairs must learn his lesson by experience. To obviate failure and to properly place responsibility, an Associate Superintendent of Activities should be elected who should be charged with the responsibility of all special days or activities of the Bible school. At this point it may be argued that to secure variety a different chairman should be selected for each activity. Variety is not impossible with an Associate Superintendent in charge of all activities. Variety, on the contrary, is one of the earmarks of his success. This type of variety, with a skilled officer in charge, differs materially from a variety of successes and failures which generally result when a number of people attempt to do the work. In most cases, with an amateur chairman in charge, the Superintendent feels the necessity of a very close supervision of the work.

A prominent index of inefficiency on the part of any Superintendent is a persistent disposition to materially assist in work which he has commissioned another to do. Superintendents would do well to reread this last statement.

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THE QUALIFICATIONS OF THE ASSOCIATE SUPERINTENDENT OF ACTIVITIES

The following qualifications are imperative for the position of Associate Superintendent of Activities: Originality, good personality, energy and enthusiasm, leadership.

It is assumed that all officers and teachers of the Bible school shall meet a high standard of requirement in spiritual qualities and development, and that they shall have sufficient mental ballast to enable them to perform their duties with adequate dignity and a real devotion.

Originality is a valuable quality and is not manifested by all individuals. Any one with energy may follow a blueprint, but he may not be able to make the drawing unless he follows a copy. This quality, however, is not a mark of genius, nor is it altogether a native accomplishment. It is, in most cases, the result of concentrated thought focused on a special objective. Ability to think straight is a prerequisite of originality. In the preparation of a Bible school lesson, some people estimate the result of their study by the number of lesson "helps" available.

Just as originality is an indispensable factor to a large success in this office, so a good personality is an asset of no small importance. Many may ask, What is meant by personality? How might we recognize it if it can be seen? Can it be developed by those who do not have it? What is its value? Are beauty and personality synonymous? These are questions which address themselves to all thinking Bible school workers and to which a reply should be given.

Personality, as applied to the teacher, is that quality of one's personal equation which enables him to secure gracefully what he wants when he wants it. This quality can be developed within certain limits, but in some people it seems to be already present and needs little development. Personality is not synonymous with beauty as beauty is commonly understood. A thing is beautiful only when it approaches one's standard of perfection or measurement. The value of personality cannot be measured. It is indispensable to leadership and is of vital importance as a qualification for the office of Associate Superintendent of Activities. To manage successfully the program of any activity or special day requires that type of leadership which will secure the proper

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response from helpers and a response which is based on the spirit of willing coöperation. This phase of the work presents a real difficulty to some people and a difficulty which hampers success unless removed.

Energy and enthusiasm are also important qualifications for this office. A program for any activity, especially those activities in which many children are involved, does not develop from its own momentum, but requires patient work and an enthusiasm which gets into the atmosphere and becomes contagious. Chairman of committees who have little energy or enthusiasm are satisfied with half preparation on the part of children and others, delayed plans, and are in some cases not deeply concerned when failure comes.

Concerning the qualification of leadership, little need be suggested. If any group of people is allowed to live together for one day, a leader will show himself within the first two hours. In no officer of the Bible school is this quality more valuable, or more noticeable when absent, than in the Associate Superintendent of Activities. Leadership presupposes mature thought, intellectual alertness, and an ability worthy of respect.

THE DUTIES OF THE ASSOCIATE SUPERINTENDENT OF ACTIVITIES

The duties of the Associate Superintendent of Activities are not listed in any book, nor can any list of duties be adapted to the work of all who hold this office. Local needs, special conditions, and the individuality of the officer in charge will very definitely determine what duties must be performed.

A few common duties, however, may not be without interest. This office must originate and initiate any activity which will serve a real purpose in the life and development of the Bible school. The officer in charge of this work must resolve to forsake the beaten path and blaze new trails if by so doing a new vitality and growth may come to the school.

One Associate Superintendent of Activities initiated a definite day for the recognition of all members of the Bible school over eighty years of age. A special program was given in the church service. Special seats were reserved for these old people. A special sermon, special decorations, and

a special reverence were prominent features. Any one could have prepared the program if the proper originality and initiative had been theirs. This recognition performed a worthy service.

A second important duty of this office is the responsibility for church decoration. Every church should have some decorations. These decorations may include flags, foliage, flowers, and an orderly arrangement of books and furniture. The mental and spiritual condition of the worshiper as he enters the Bible school is an important factor in the effect of his worship or study. By a judicious distribution of responsibility among different individuals or classes, the Associate Superintendent of Activities may add, in a large way, to the spirit and atmosphere of the school. Great care should be exercised by this officer that all decorations be correct in character, quality, location, and fitness.

The third duty of this office is to counsel with the Superintendent and other Associate Superintendents relative to any special activity which may make a definite contribution to the progress of the school. Valuable suggestions and counsel may be secured from these officers for the development of certain phases of their work. In all of the work of this office it is understood that the Associate Superintendent of Activities is required to follow orders from no one except the Superintendent of the school. It is expected, however, that in all departments of the work of the school the spirit of coöperation and service will be prominent in all activities.

The responsibility for the management of any special service for the Bible school and the successful operation of any program for special days should be assumed by the Associate Superintendent of Activities. Any one may be asked by this officer to assist in the work, but the executive responsibility must not be shifted to another.

Experience with one activity will equip for better success in any others which may follow. This equipment for service should not be lost to the school.

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THE ASSOCIATE SUPERINTENDENT OF COMMUNITY WORK

During recent years much interest has been manifested in religious education outside of the church Bible school. This interest has taken different forms in different communities. In some cases it has been week-day religious education and in others a vacation camp school or a community school for training Bible school teachers. All of which indicates two important tendencies. First, a desire on the part of our Bible school workers to help others who are outside of the church, and, second, an indication that the church Bible school is not reaching the maximum number in the community.

No Bible school should confine its interests and activities exclusively to its own organization, but should avail itself of every possible opportunity to uplift the community in which it operates. Many efforts are used and should be used in every community to raise the standard of well-being. This standard is determined by those agencies and forces which operate to render it a cleaner, more wholesome, and better place to live. The church should be back of every effort to uplift and help.

Unless some individual is charged with this specific responsibility, little will be done. Chambers of Commerce are rendering the country a valuable service because of their intelligence, supplemented by an efficient organization. Every Bible school should designate some well qualified individual to assume this community responsibility. If nothing in the community seems to demand immediate attention, it only indicates that either a careful inspection has not been made, or that the standard set for the community is low. The following are suggestive of many possibilities:

- Week-day religious education,
- Vacation religious schools,
- Boy Scouts,
- Camp Fire Girls,
- Supervised community or club house,
- Athletic field for young people, etc.

The Bible school officer charged with this duty should be known as the Associate Superintendent of Community

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Work. No office presents greater possibilities for service, and none may be found in which procrastination and inactivity are more likely to retard progress.

The church is and should be the center from which should radiate all that is beneficial and helpful for our citizenship. It reflects something of discredit on our churches and, most of all, on our Bible schools when agencies in the community, other than the churches, lead in matters of progress and righteousness. In many localities some of the churches have been leaders and in many communities they have taken no active part. This latter fact is not as it should be. If a week-day religious school is to be established or a community class for training Bible school teachers is to be operated, every church in the community should be found shoulder to shoulder, moving with unanimity toward success. If evil in the community is to be removed, the same church forces should be found on the firing line and the Bible school should not be indifferent in such activity. To perform such duty, a particular individual must assume the responsibility of leadership. He should be qualified for his work and willing to do the work associated with the office. This officer in the Bible school, to be known as the Associate Superintendent of Community Work, must be an individual who has sufficient intelligence to develop definite convictions concerning the fundamental factors of the community's well-being. He should have the courage and vitality to do work which others have begun, or to begin work which he and others might do.

The atmosphere of the community should be determined by the activity of the Bible schools. No organization has so much right to this opportunity for service as the Bible school and no agency can do it better.

The loyalty of the Bible school membership should lend a courage and an incentive to this associate superintendent which will assure success.

The question may be asked, Should the Bible school touch the politics of the community? In answer to this question it may be said that the histories of the national states of the world are marked with attempts to realize the proper relationship between the Church and the State. Our experience, to the present time, convinces us that the Church and State must walk apart and their courses remain separate.

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However, a few facts must always confront every community at certain times in its history. These facts are suggested by the following:

1. Should the political officers of the community be worthy representatives of the best interests of the community?

2. Should every citizen, on election day, have an opportunity to choose?

3. If no choice is possible because of the inactivity of the good people of the community when the names were placed on the ticket, and the names of the candidates found on the ticket are from the lower stratum of society, will not many citizens stay away from the polls on election day?

4. Men who do not represent the best element of the community will not be well disposed toward proper legislation and law enforcement.

All of these facts indicate that, in every community, some one should do something which will render improbable the unfavorable conditions suggested above. Is it any of the Church's business?

When this problem has been thoroughly analyzed and reduced to its lowest terms, it will be found that the churches of the community must either forfeit a real opportunity to serve the best interests of the community, or make some effort to correct these conditions which maintain in many communities. How should the problem be approached?

It is to be assumed that the Bible school should not, through its Associate Superintendent of Community Work, become a determining political factor. The Bible schools of the district, through their representatives, should at least see to it that for every office there is found the name of a man on the ticket who, in the community, stands foursquare for equity, justice, and righteousness. When our Bible schools have reached this objective they will have done much for their community. The judgment of the American people to choose is worthy of our faith if some force will make certain that the names of representative citizens are placed on the ticket and made subject to choice. This will not necessitate soliciting one vote, but it will give the electors of our communities a chance to decide what type of government they desire. Our republican form of government assumes that the people should have the government they prefer, and it also assumes that our citizens shall be given a chance

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to express this preference. The responsibility for such work must be placed in the care of some individual who is specifically charged with such work. This individual is the Associate Superintendent of Community Work in the Bible school.

THE QUALIFICATIONS OF THE ASSOCIATE SUPERINTENDENT OF COMMUNITY WORK

1. The Associate Superintendent of Community Work should be an educated man or woman. Education represents the ability and habit of reacting properly in the presence of problems. Many problems of large proportions will, of necessity, confront this Bible school officer and will demand a culture and mental equipment which education alone can give. To insure the largest success in his office he must be able to think with the best minds of his community and thus reflect credit on his church and the cause he represents.

2. He should have experience or professional training in community work. One method is not so good as another in securing results in the uplift of the community. Legal technicalities, race peculiarities, and community conditions and traditions should be well known to him who would succeed in community welfare work.

3. He should have business ability. Few failures bring greater disaster to Christian work than an insipid attitude in matters of business. To this fact our churches must awaken. Its influence extends from the quality of the Bible school supplies to the salary of the pastor. If our Bible schools and their influence in the community are to rank with modern industrial enterprises, we must use an equally efficient business formula if dividends are to be declared.

4. He must have organizing ability. No associate superintendent is expected to do all of the work of the entire school nor even all of the work belonging to his department, but he must see that it is well done and according to the method of solution which he has deciphered. To accomplish this result organizing ability is imperative. It frequently is easier to perform a task than to be responsible for the success of some other person. All great and successful plans have been those which were well organized. This particular quality presupposes the ability to solve perplexing problems,

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to develop enthusiasm in other people, and to stimulate them to a harmonious coöperation in reaching results.

5. He should have ability in leadership. This requires initiative, enthusiasm, energy, and fearlessness. Many wholesome-minded people are mentally lazy and spiritually slouchy. When work becomes irksome, they relax and at once increase the large list of quitters who are already a parasitic burden in many communities. No man ever succeeded in any work by virtue of his own effort who did not pay, in terms of soul values, a just price for his success. Difficulties will arise, coercive influences will be used, but results which come from hunting the line of least resistance are not worthy of the Master who directs the work.

THE DUTIES OF THE ASSOCIATE SUPERINTENDENT OF COMMUNITY WORK

Enthusiasm for religious instruction in many communities suggests the wisdom of week-day religious work in all local districts which are not effectively reached by the church Bible school. The chapter in this book on week-day religious instruction involves this duty of the Associate Superintendent of Community Work.

The vacation Bible school follows the work of week-day religious instruction in the list of duties of this officer. This work is also presented in another chapter.

All movements such as vacation camps for boys or girls, scout movements, and community religious clubs, which have for their object the development of Christian leaders, should be a part of the program of the Associate Superintendent of Community Work.

Few communities have interested themselves in securing a wholesome place for community fellowship which will successfully compete with resorts to be found in every community and which generally have a low moral value. The cause for such inactivity on the part of our Christian forces has been that no one was assigned to the task. Such a policy must cease if our Bible schools are to make their full contribution to young people. A community house is possible where daily programs may be given and which may become the center from which will radiate the best for community life. The Associate Superintendent of Com-

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munity Work should assume this responsibility and use sufficient energy, persistence, and courage to succeed.

THE TEACHER

A teacher is one who is able to develop in the mind and spirit of another certain qualities which will properly and automatically respond at the appropriate time. Not all people have this skilled ability. Few can become perfect in this accomplishment. The following qualifications will determine the efficiency of the teacher and the quality of his skill:

1. Religious and devotional spirit.....20%
2. Education20%
3. Professional training as a teacher.....20%
4. Personality8%
5. Leadership3%
6. Activity in other church organizations.....3%
7. Willingness to be taught.....8%
8. Loyalty to superiors and associates.....5%
9. Unselfish professional spirit.....5%
10. Disposition as a student.....8%

Religious and Devotional Spirit.—It is almost trite to say that every teacher should have a religious and devotional spirit. Many teachers, however, do not think in terms of the spirit of service. A religious and devotional spirit will assure a prompt, persistent, and willing effort, regardless of the reward. Not only will the reward be minimized in the mind of the ideal teacher, but a high type of unselfish spirit will be manifested in all of his Bible school activities. This spirit will easily adapt the teacher's work to evangelism, stewardship, and Christian service, the results of which must show themselves as indices of this first qualification of the expert teacher. The teacher thus qualified will manifest a student's attitude with reference to the Bible as a source book for the will of God and the plan of salvation. His choices will be made with the spirit of the Master as the determining factor. If the test, given above, is self applied with an impartial mind and a desire for truth, a conclusion

will be reached as to the individual's fitness with respect to the first qualification of the teacher.

Education.—The education of the teacher is of no small importance in reaching success. There are those who, by virtue of their spiritual development and devotion to the Master, are excellent advisers and companions; but, unless such development and devotion contribute to the ability of the individual to teach, the work will fall short because of the lack of education necessary for successful work. By the education of the teacher is meant an adequate knowledge of the subject to be taught and an ability capable of leading pupils to reach right conclusions in their thinking and in their analyses of the problems which may confront them.

Professional Training.—Problems of discipline, interest, attention, thorough work, and adequate results are solved by the teacher who ranks high on this third qualification. One who is well educated, in an academic way, but not professionally trained, may fail in this important feature of class work. This professional training cannot be secured by merely passing the examinations in the work involved in a training course for teachers which covers forty lessons. This work, however, if thoughtfully done, will lead to a professional equipment, and, if continued, with proper supplementary work, should qualify in professional training. Professional teaching ability may be, and generally is, secured in professional schools for teachers, or by experience with proper supervision in the public schools. Experience as a teacher in the Bible schools is beneficial if properly supervised by a competent Associate Superintendent of Education. If experience as a teacher is neither supervised nor well directed, it may, instead of adding value to the ability to teach, develop chronic habits of inefficiency. Some of our Bible schools furnish examples of such chronic cases.

Economy of time on the part of teaching is an indication of professional ability. Many teachers are not ready when the class period opens and have not sufficient preparation to occupy the full time of the period. Economy of time does not mean that the teacher should hurry the pupil in his answers. It does mean, however, that the teacher shall have the work so organized that the class period will not be used for adjusting eyeglasses, hunting the lesson, removing gloves, etc.

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The ability to use accurate and concrete illustrations is vital to good teaching. This may take the form of a vivid story, a sand table, maps, graphs, or quotations from a selection memorized.

Mental alertness for errors and inattention is a rare accomplishment. Some teachers have no "ear" for order as some people have none for music. Many teachers are satisfied if the answer touches the question, whether the question is answered or not. It may be necessary sometimes for the teacher to say "Your answer is wrong." Many teachers never are so definite, and by their indefiniteness encourage error.

Personality.—Personality is of vital consideration in the teacher's equipment. Personality shows itself in the ability to get what you want when you want it, with every one involved remaining enthusiastic. It can be developed.

Leadership.—Leadership, like personality, may be developed, but it cannot be created. Leadership presupposes initiative, energy, enthusiasm, and not a little intelligence.

Church Activity.—A teacher may be a professional expert, well educated, of good personality, a leader, and have many good qualities necessary to success in the Bible school, but the proper spirit of service and devotion will probably lead him to affiliate with some other Church organization. If health and vitality forbid more work than teaching in the Bible school, then physiologically it is doubtful whether or not such a person should appear before children as a teacher.

Willingness to Be Taught.—No one can command until he has learned to obey. No one can be great until he is willing to serve. No one can teach until he is willing to be taught. The wisest men are most willing to seek counsel. The richest men can afford to wear working clothes. The greatest teacher is most willing to learn.

Loyalty.—John Graham one time said to his son, "It is not how well you like your boss; it is how well he likes you." The teacher who is not willingly loyal and obedient to superiors is in an embarrassing position when disloyalty and disobedience appear in his class. There are times when loyalty is difficult, but severe tests are always difficult. The fiber of one's soul shows in such tests.

Unselfish Professional Spirit.—Are you happy when you see others succeed in a larger way than you have been able

to do? Are you willing for the Superintendent to divide the class which has become large because of your energy and enthusiasm? Are you able to be happy when the Superintendent gives your classroom to an organized class which has larger activities? Are you willing to be unselfish in your professional spirit? In response to such questions it may be said that no human individual can reach such a high plane of thought and spirit. This may be partially true, but such a spirit and such a standard will still determine the degree to which we are qualified as disciples and apostles of the Master. Christ gave advice to his followers on these same points and indicated that their success would be commensurate with their ability to meet such requirements successfully.

Disposition as a Student.—Have you used a definite amount of time in reading and study in order that you may be better qualified as a teacher? What proportion of your reading and study is of a professional character, and separate and distinct from the regular Bible school lesson? Have you read such books as "The Child: His Nature and His Needs"? Do you read as many professional books on the subject of teaching and Bible study as you do of modern fiction? Do you welcome or regret receiving information concerning a professional book which you should read?

Are you willing and able to measure yourself, without prejudice, by the ten points given above? Thoughtful consideration to these ten points, together with a disposition to correct the weak places, will materially increase your efficiency as a teacher in the Bible school. It will not only be beneficial but interesting to "just step aside and watch yourself go by."

TEACHING AND RECITING

Teachers should keep prominently in mind the purpose of the teaching process and the purpose of the pupil's recitation.

Teaching is not telling pupils what they do not know, neither is it the discussion of facts which they do know. Not a little difficulty has been experienced by many teachers who give the method of teaching little or no consideration.

Teachers may be classified in the following manner as to method:

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1. Those who talk about or discuss the different "points" in the lesson during the entire Bible school hour. In most of these cases the teacher does most of the talking. No aim seems to determine the trend of the discussion and no goal is reached. Many of the questions asked are suggestive in that they suggest the correct answers. The teacher repeats most of the answers which are correct. If the answer is incorrect, the teacher supplies the correct answer, thus closing the case, and at once proceeds to the next question, of which a similar disposition is made. The attention of the pupils may be maintained in classes taught by such teachers, but the results will be small.

2. Those who find it necessary, particularly in classes of adolescent children, to secure the attention of the pupils by beginning the class period with a reference to a recent basket-ball game, baseball score, etc., and from such discussion to lead the pupils to the subject of the lesson. When attention is secured, the method of procedure is similar to that given above under No. 1.

3. Those who have not prepared themselves to teach and consequently retain a quarterly or Bible in their hand during the class period. If questions are found at the close of the printed lesson discussion or if a catechism question is given at the beginning of the lesson, these are greedily appropriated as adequate material for the disposal of time.

4. Those who are encumbered with extraneous material, such as quarterlies, handkerchiefs, gloves, etc., or who are so attractive by virtue of a studied effort that what they say is not sufficiently interesting as a counter stimulant.

5. Those who are prepared and who appear before their classes with a definite aim for the lesson study. They begin the lesson with a well-directed question which strikes the pupil close to where he lives every day. This question is original and lies at the center of the lesson scheduled for study. Other questions are properly directed and focused so that the entire class is carried in conception and thought direct to the goal of the teacher's plan. Sufficient time is given each pupil for his answer or discussion. The teacher requires no time for hunting references or questions, because he is prepared.

A very simple formula for teaching any lesson and by which a thoughtful teacher may develop his professional

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ability, or determine whether or not he has it, is suggested by the following:

Does your teaching include all of the following?

1. Important characteristics or "earmarks" of the lesson.
2. The location of the events of the lesson, or the "where" feature.
3. The historic facts or events which lead to the lesson. The background in perspective.
4. Use to be made of the facts of the lesson.
5. Good questions.
6. Economy of time.
7. Ability to use accurate and concrete illustrations.
8. Mental alertness for errors or inattention.

The development of the lesson by using the (1), (2), (3), and (4) of the above formula in the order given, is not arbitrary but psychological. The skilled doctor will follow the same order, but do it in terms of symptoms, location, history of ailment, and remedy. The skilled lawyer develops his case by using the same method. (See answer to question 106.)

The use of these four steps in the development of the lesson will not, of itself, develop professional skill. Other factors are essential. Among these is the character of the questions asked. Below the adult department good teaching cannot be done by the lecture method. The teacher cannot accomplish much in the teaching process until he has located those features of the lesson which are not properly understood by the pupil, or where the pupil's conception of the lesson is incorrect. In order to locate this weakness or inadequate conception on the part of the pupil, questions must be asked. In many cases, a professionally trained teacher may be recognized by the questions he asks, just as the efficiency and skill of a doctor may sometimes be detected by the way he handles his surgical tools.

TIME SCHEDULE FOR THE BIBLE SCHOOL

It is assumed in the following schedule that at least four separate rooms are available for use in the Bible school. One of these rooms should be used by the Beginners' Department, one by the Primary and Junior Departments, one by the Intermediate Department, and one by all pupils above

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the age of fourteen years. The Beginners' and Primary Departments may be placed in one group and the Junior and Intermediate Departments may be placed in another group if separate rooms are not available for all of the separate groups.

Beginners' or Primary Department

Opening Devotional exercise.....	10 minutes
Memory work (in separate classrooms).	8 minutes
Instruction in classes.....	17 minutes
Story-telling, dramatization, and expres- sional work (in one group).....	15 minutes
Closing exercise	5 minutes

Junior or Intermediate Department

Opening Devotional exercise.....	10 minutes
Memory work (in separate classrooms)	5 minutes
Instruction in classes.....	20 minutes
Story-telling, dramatization, and expres- sional work (in one group).....	15 minutes
Closing exercise	5 minutes

Young People's Division above the Age of 14 and the Adult Department

Opening Devotional exercise.....	10 minutes
Class instruction	40 minutes
Closing exercise	5 minutes

The above time schedule should be adapted to local conditions and should be considered flexible. It suggests, however, a rational and judicious distribution of time, and is based on the assumption that the Bible school period is sixty minutes in length.

CHAPTER IV

Questions for Bible School Officers

FOR THE SUPERINTENDENT

1. Do you know the program of the Bible school department of your denomination for the coming year?

2. Are you anxious to know where you may most effectively improve the work of your local school? Send to the Bible school department of your own denomination for a survey questionnaire, and have your school surveyed and measured as an institution for Christian education.

3. Are you aware that, in most schools, at least one-half of the time used for memory work is wasted and that all waste time might be used with great benefit to your people?

4. Have you read carefully "A Plan for the Organization of the Bible School" and have you urged your Church board to adopt it or a similar one?

5. Have you read carefully the instructions given to the teacher in the teacher's edition of "Graded Memory Work for the Bible School"?

6. Do you have regular monthly meetings for your teachers and officers and do you give each of your associate superintendents fifteen minutes of the program for constructive work?

7. Do you allow trivial matters, or matters which an associate superintendent could better care for privately, to occupy the time of the monthly meeting for your teachers and officers?

8. Have you provided a teachers' reference and study library of at least twelve books for the exclusive use of your teachers and officers?

9. Do you know the ability of each member of your church to do Bible school work, and do you assume this

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responsibility concerning new members when they are admitted?

10. Do you always begin your Bible school on time and do you permit pupils to enter during prayer or the reading of the Bible?

11. Are you prompt in your appointments and do you refuse to tolerate carelessness and indifference in your Bible school organization?

12. Do you reduce the opening and closing exercises to at least twenty minutes in order that the teachers may have a better opportunity to do effective work?

13. Does the inefficiency of your teaching force necessitate your reviewing the lesson?

14. Do you insist on a spirit of reverence and devotion during the Bible school hour, and do you make conditions favorable for such an atmosphere of worship?

15. Do you consider encouragement as vital to success as constructive criticism?

16. Do you limit your own activities to executive work, and do you require a like efficiency on the part of the members of your organization?

17. Do you frequently counsel with your pastor for the purpose of coöperating with him?

18. Do you insist on nominating, to your session or board of church control, all associate superintendents, and do you counsel with such associate superintendents before nominating all other officers and teachers?

19. Are you using the best available plans for training some of the young people of your Bible school for the work of teaching?

20. Do you know that anything which detracts from the spirit of service and worship is detrimental to the Bible school? This may involve many artificial incentives in memory work and attendance.

FOR THE ASSOCIATE SUPERINTENDENT OF EDUCATION AND
EVANGELISM

Have the following been discussed by you at the regular teachers' conferences?

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1. Gross mistakes in the teaching process and methods of correcting them.
 2. Marked efficiency in certain departments and the possibility of such efficiency in all departments.
 3. Elimination of waste time during the class period.
 4. Willingness of teachers to receive advice and counsel and the success which such a spirit contributes to the work of the school.
 5. Methods of securing better attention and interest during the class period.
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FOR THE ASSOCIATE SUPERINTENDENT OF ATTENDANCE

Have you given the following such careful consideration that action of some kind has been the result?

1. The percentage of teachers and pupils absent and tardy during the month.
2. The advisability of a social meeting at which only the pupils' parents and the teacher are present.
3. The possibility of dividing the membership of each organized Bible class into groups of five, each group to assume the responsibility of securing a perfect attendance in its own group, calling on those of the group who are ill, and in every possible way to use the group as a working unit for the success of the class.

A graph may be kept on the wall of the classroom to indicate the weekly success of each group.

4. The necessity on the part of every teacher for developing a spirit of comradeship on the part of the pupils in the class. This may be done by monthly social activities, special acts of benevolence, and assigned responsibility in the Bible school or church. A class may assume the responsibility of the mid-week prayer service, the evening church service, or opening and closing the Bible school.

5. The placing of an Honor Roll in a conspicuous place in the Bible school room for the names of classes that are able to increase their membership ten per cent, the names to remain on the roll until the end of the year, unless the class membership should fall below the ten per cent increase before the year ends.
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FOR THE ASSOCIATE SUPERINTENDENT OF FINANCES

Have you educated your teachers relative to the following?

1. Purposes for which the Bible school money is used.
2. The function of money as an act of worship.
3. The wisdom of each organized Bible class assuming some specific work in stewardship aside and beyond their regular Bible school offering.

"There's always someone needing aid,
Some weary soul alone, afraid,
Some burden to be lighter made—
Can they depend on you?"

4. The custom of each one in the entire school making an annual birthday offering of thanksgiving on the Sabbath following his birthday. The amount of the offering to be determined by the age; one cent for each year, as a minimum. The ages of all the members of the school, if secured and recorded, will make possible the distribution of envelopes for such an offering.

5. Propaganda for developing a tithing club in the Bible school.

FOR THE ASSOCIATE SUPERINTENDENT OF ACTIVITIES

Has action resulted from your consideration of the following?

1. The wisdom of establishing the following as special and regular Bible school activities. These are not to be substituted for other days which are considered valuable.

- (a) Students' Day (First Sabbath of September).
- (b) Special Recognition Day for the Aged.
- (c) Annual Social for New Members.
- (d) Joint Social for All Organized Classes.

2. The announcement of the names of classes that may be charged with the duty of furnishing flowers for the Bible school for the following month and the date assigned to each class.

3. The advisability of the Bible school purchasing a Christian flag and an American flag for proper display in the Bible school room, if such flags are not owned by the school.

4. The necessity of properly arranging posters, framing and displaying an efficiency chart, and making other additions to the appearance of the Bible school room.

5. The announcement of your success in securing and maintaining a chorus, quartet, or orchestra for use in the Bible school service. Action should follow serious consideration.

FOR THE ASSOCIATE SUPERINTENDENT OF COMMUNITY WORK

Have you definite convictions relative to the following and have they come to the surface in anything you have done?

1. The possibility of establishing a Vacation Bible School in the community during the summer. This may involve playground activities, as well as Bible study, and should include children below twelve years of age. Only one child in every six in America is a member of the church Bible school and in many cities, where church steeples may be seen from every street, not one-half of the children have been enrolled in any school for religious education. This vacation Bible school work is as vital to humanity in America as it is in India or Egypt. Your community expects you to take the initiative. Otherwise the work will not be done.

2. The wisdom of establishing a day nursery in your district in which the children of parents who are compelled to work may have some care and supervision during the working day.

3. The training for leadership which may be secured by young people who can find it convenient to attend any one of the college conferences or the summer camps operated by the International Council of Religious Education.

4. The operation of special Bible school class activities during the summer months. These special features are not ends in themselves, but serve not only to unify the class spirit and consequently stimulate interest in the church, but to give wholesome physical and spiritual development. Such interests grow out of hiking clubs, a horseshoe league, baseball, tennis, etc. Every organized class, and many below the age for organization, should be interested.

5. The possibility of assisting school boys and girls in their attempts to secure work during the summer vacation.

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The suggestions given above for the five Associate Superintendents indicate the nature of the program for the monthly teachers' conference. To render Bible school work effective and constructive, special emphasis should be placed on such conferences. All irrelevant subjects should be eliminated from the program, and many questions commonly discussed in such conferences should be referred to the appropriate Associate Superintendent for solution outside of such meetings. If any Associate Superintendent considers such questions of general interest, he may present them at the conference.

It may be suggested, for illustration, that the problem of giving prizes should be solved by the Associate Superintendent of Education and Evangelism; the problem of tardiness should be referred to the Associate Superintendent of Attendance; the problem of additional books or chairs should be referred to the Associate Superintendent of Finances, etc. The time of the teachers' conference should be used for work of more general importance. Every Associate Superintendent, however, should welcome any question which a teacher may be disposed to ask during the period assigned to such Associate Superintendent at the monthly meeting.

The judgment of the several Associate Superintendents must be used to determine whether or not any of the problems mentioned above are to be given time in the conference. The Superintendent must limit each Associate Superintendent to such a period of time as will make a prolonged meeting impossible. This will necessitate concentration of effort on the part of the Associate Superintendents.

The duties mentioned above for the five Associate Superintendents are specific and definite, and the responsibility is localized. Improvements in effective service will result when each officer has discharged these duties or has done work which is more effective.

The duties and questions given above as they apply to the Superintendent and Associate Superintendents are only indices of the character of the work each officer should do and should be so considered. Additional duties may be suggested and determined by local conditions.

CHAPTER V

The Bible School Library

It is not uncommon to find in many churches a bookcase containing books which were purchased at one time by an enthusiastic Bible school worker, used for a time, and then forgotten.

Unless the Bible school has a well-organized educational system, a library for the pupils of the school is not practical. Public libraries are accessible with a larger collection of books and have, to a large degree, rendered the Bible school library an unnecessary expense.

It is possible, however, for any Bible school to develop a course of reading for its pupils which will serve a large purpose in the lives of children. The books selected and used in the Bible school for this purpose may easily be secured from a public library.

Some books, like some companions, are not so good as others. Unless a definite method is established for caring for these books for children, such a library should not be attempted. A carefully selected list of such books is given in another chapter.

Teachers in the Bible school should read the best professional books which touch on the work they are doing. No successful and progressive public school teacher, doctor, lawyer, or minister can afford to remain ignorant of the thoughts of the most efficient and most successful people in his profession. The Bible school teacher should neither neglect nor evade such an opportunity for increased equipment.

The Bible School Secretary of your denomination will gladly mail you a list of approved books.

Every Bible school in your denomination can make a large contribution to the efficiency of its teaching force by purchasing a few well-selected books for the use of its teachers.

To operate a successful plan for the distribution of these books, they should be placed in the hands of the Bible school librarian. He should issue books only once each month. The appropriate time is the monthly conference of teachers and workers.

The Associate Superintendent of Education and Evangelism should be given a statement by the librarian once each year showing the names of teachers who have read these books and the books each has read. Every progressive teacher will read at least one substantial book each month. Many of the books are not exhaustive, but give a new and vital stimulus to the work of the Bible school. They should include the following subjects: the nature of the child, methods with beginners, the adolescent child, the rural school and its problems, evangelism, training of parents, week-day religious instruction, home department, cradle roll department, vacation schools, Bible school publicity, community activities, dramatization of Bible stories, story-telling, and others involving the difficulties of specific departments. If it is possible, without conflicting with the work of the Associate Superintendents, a brief time may be given at each of the regular teachers' conferences for a review of one of the books read. In all of this work the Associate Superintendent of Education and Evangelism should be the directing and determining factor.

CHAPTER VI

Organized Classes in the Bible School

RELATIVE to organized class activity in the Bible school three types of people are found.

The first and rarest type is represented by the individual who is opposed to any organization in the Bible school. No reason is assigned for the objection except that the Bible school seemed to get on with a fair degree of success before such organizations were suggested, and that therefore such organizations are unnecessary. Men and women also rode horses and reached their destination before automobiles were made.

The second type shows itself by great enthusiasm on the day when class officers are elected and the naïve dignity with which the minutes and yearly reports are read. Some church members are active workers only at the annual congregational meeting.

The third type shows itself by a disposition to serve the individuals of the class and the church in such a manner as will not only make Christian service effective but joyful.

The Standard of Organization as prescribed by the International Council of Religious Education and indorsed by the leading denominations requires the following:

1. The organized Bible class must be organically connected with some Bible school.
2. The following officers are necessary: teacher, president, vice president, secretary and treasurer.
3. The following committees are necessary: membership, devotional, and social.
4. All pupils in any organized Bible class must be twelve years of age or older.

All classes whose members are above twelve years of age should be organized. The most important reason for organ-

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ization is that more effective work may be done. The following steps are recommended for organization:

1. Ask the teacher or some capable member of the class to explain the purpose and value of organization.
2. Ask your pastor to meet with the class for prayer, conference, and his advice.
3. Determine upon a minimum number of members for the class.
4. Magnify the time of organization by arranging a social evening and banquet for prospective members. The program following the banquet should include devotional exercises, a brief address on Christian service, business, and social hour. During the business hour the teacher and all officers should be elected. Great care should be used in selecting these officers. Success or failure will depend on the judgment used. The selection of the teacher should be indorsed by the Bible school Superintendent or the church Session. The committees should be appointed or elected by a committee composed of the teacher and the other officers of the class. This appointment need not be made at the banquet and business meeting.
5. Adopt a name, constitution, and by-laws. The Bible School Secretary of your denomination will furnish a copy which may be used as a model.
6. Write to the Bible School Secretary of your denomination asking for an application blank for registration. When this blank has been properly filled and returned to him, a certificate of recognition will be mailed. Send twenty-five cents to cover cost.

The emblem for organized classes whose members are twenty-four years of age and older is a red and white button. That for classes whose members are from twelve to twenty-four is a blue and white button.

When the class has been organized, each committee should at once become familiar with its particular responsibility and immediately begin activities. "Nothing succeeds like success."

The membership committee is frequently the pastor's advance agent when strangers move into the community or when members of the church become inactive in Christian service.

The devotional committee is the source of the spiritual

and expressional development of class members. It should keep ever before the class the fact that it is by an inherent growth rather than by extraneous coercion that the great aim of Christian conduct and Christian leadership is to be reached.

The social committee creates and maintains a social fellowship by arranging monthly meetings which serve as a cohesive power in keeping the machinery of class organization intact and running on high gear. It must be admitted that soldiers may serve some purpose even if they are not organized, but when a world war is to be fought it takes more than individual willingness. Greatest results come from combined effort and effective organization.

CHAPTER VII

The Training of the Teacher

It is to be assumed without argument that no workman can do skilled work without thorough preparation. The preparation necessary will be directly proportional to the skill required and the value of the raw material used. A rough carpenter does not need so much preparation as a finisher of interior hardwood decorations, and if lumber is lost in his experiments, or if the work is not accurate, the mistake is of minor consideration. No workman may even attempt to polish large telescopic lenses until he has become a skilled artisan. What is true in such vocations is more strikingly true in the teaching profession. No one is able to develop the mind and spirit of children without loss unless he has given serious attention to principles on which skillful work is based. The loss resulting from the efforts of those who are not skilled may not show in figures on the monthly balance sheet, but it will certainly show in the grade of thought and quality of life which in every case will finally come to the surface in later years.

The teaching profession has a burdensome tradition from which it must free itself before the necessity for skill in the teacher's work will be commonly realized. Many professions require a long and thorough course of training before a license is issued to do work. Many people are unwilling to accept the services of the stonemason, plumber, or physician until they have satisfied themselves of the skill of these workmen. The same people, however, have been heard to say when their daughter graduated from high school or college, "She will probably teach for a few years," etc., or "The son may teach until he has decided what he wants to do." School directors in our public schools have been known to employ untrained people as teachers because their fathers paid taxes in the district.

The teaching of children must be placed on a much higher

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level of thinking if we are to stop the tremendous waste in education, whether it is in the public school or in the Bible school. The most significant cause for pupils leaving the public school before high school age is inefficient teachers, and the most significant cause for more than one-half of our pupils in the Bible school leaving before they are twenty-one years of age is inefficient teachers. These are hard words. They are used for the reason that we have been trifling with the problem. For decades we have been attempting to do that for which we are not prepared. We must face the issue and move forward.

It is interesting to know some of the attempts which have been made to solve the problem of preparing teachers for the Bible school. Many years ago a movement was begun in the form of a "One-year Course" for teachers involving one-half hour of preparation and one hour of recitation each week. Although the major part of these one-year courses is merely memory work, they continue in operation in many of our churches.

It must be remembered that although such courses give an elementary knowledge of some of the fundamental problems of teaching, they do very superficial work in the preparation of teachers.

A second attempt was made more recently to prepare teachers for the Bible school. This effort took the form of a three-year course of one recitation each week. This course has not been so popular as the one-year course on account of the work involved, the length of the course, and the fact that it presupposed on the part of those who took the course a knowledge of the Bible which, in many cases, did not exist. Other attempts have been made which aim to equip for teaching those who desire to work in the Bible school. The most successful efforts have been made by the State Bible School Associations in their Five-day Institutes for Teachers, Training Camps for Teachers and Workers, and local teachers' conferences.

Good results have been accomplished by all of these efforts, but the development in the training secured has been limited to such a small percentage of our teachers as to render the results in our Bible schools of small value.

The following plan is suggested as a standard for the equipment of Bible school teachers:

THE TRAINING OF THE TEACHER

1. A course in Bible study. This course should cover a period of from two or four years and should be taken by all pupils in the Bible school when they have reached high school age (14 years). Many pupils in the modern days are leaving the young people's department of the Bible school for two causes: the quality of the teaching and the quality of the course of study, neither of which commands their respect. The course of study must give pupils a knowledge of the Bible which should rank with their knowledge of ancient and medieval history. It must show the Bible as a practical "road book" which will enable any one to better direct his daily life and more successfully meet the problems from which young people cannot escape.

2. A high school education or its equivalent. It should be thoroughly understood by all those who desire to teach in the Bible school, or who have the assignment of teachers in charge, that a prerequisite to successful work is a devotional life and a desire to lead children to the Master. If this spiritual motive exists, it can operate more successfully when it has a background of intellectual culture which comes from an academic training with a high-school education as a minimum requirement.

3. The Standard Training Course for Teachers. This course has been named above as a three-year course and should follow the course in Bible study mentioned above under No. 1. When completed and well done, it should equip, to an adequate degree, those who desire to teach in the Bible school. The third year of this course involves departmental study and training in evangelism.

4. Skilled supervision. Many teachers who have all of the professional training our colleges can give do not become skilled teachers of children until they have been skillfully supervised in the schoolroom for a period of time.

Any individual who is able and willing to meet the four conditions mentioned above should do better work in the Bible school. This does not mean to place a small value on the standard for the measurement of teachers given in "A Plan for the Organization of the Bible School." It does suggest another angle from which this same standard may be seen.

CHAPTER VIII

Questions for the Teacher

1. Is the work I do in the Bible school such as will probably prompt those who are enrolled in the class to return each Sabbath?

2. Do I have a definite object in mind each Sabbath before the class period begins?

3. Does any lack of attention or disorder manifest itself in the class?

4. Have I carefully considered that the Bible school hour is sacred, and that to use any considerable time for such interests as taking the roll, adjusting and cleaning eyeglasses, and hunting quarterlies or Bibles is an indication of weakness on my part?

5. Do I need the quarterly or Bible to teach the lesson or am I prepared?

6. Have I ever measured the questions I ask the pupils in the Bible school by the standard set for questions in this Handbook?

7. Did I ever analyze the motives for my objections to the division of my class, or for my objections to any ruling or request of the proper officer of the Bible school?

8. Would I be happy if every one in my class placed his feet where mine have been?

9. When I come into the house of God am I critical only with myself and my class?

10. Does the plan I have for my class each Sabbath involve a definite objective, and does it harmonize with the formula suggested in the training of the teacher found in this text, or do I find it difficult to "put in the time"?

11. In the first verse of the first chapter of Genesis, what is meant by the word "heavens"?

12. What information were Adam and Eve able to give Cain, Abel, and Seth concerning the religious life?

QUESTIONS FOR THE TEACHER

13. Why was Cain's sacrifice not so acceptable to God as that of Abel?

14. Why did Cain, the first man to commit murder, hide himself from God, and in what must he have considered the sin of murder to consist?

15. Where was the garden of Eden and where did the descendants of Cain settle?

16. By what standard or laws was the almost universal depravity of mankind measured, prior to the deluge?

17. Was Adam living at the time of Methuselah?

18. How many years between the creation of Adam and the deluge?

19. How many days was Noah in the ark?

20. Did the bow in the heavens exist prior to the deluge?

21. What were two possible causes for the evil tendencies of Ham?

22. Are the Anglo-Saxons descendants from Shem, Ham, or Japheth? Which of these three men was the progenitor of the Jews?

23. What two men of the Bible entered the next world without dying? Does this fact indicate the presence of a physical body in heaven?

24. Who planned the tower of Babel and why was it constructed?

25. Who founded Nineveh and who was later sent to this city as a missionary?

26. Was Abraham directed by God to take Terah and Lot with him from Ur?

27. What were the relative ages of Abraham and Sarah?

28. Name four occasions in the lives of Abraham and Isaac in which deception was used for selfish ends.

29. Compare or contrast Abraham and Isaac in point of disposition and character.

30. Would the same custom of marrying within the family or tribe, which was followed in the days of Abraham, operate successfully in modern days? Give arguments for your answer.

31. What was meant by the "birthright" among the ancient Jews?

32. What was the vow which Jacob made at Bethel? Why did he make it?

33. Why did Rachel take Laban's gods when Jacob and

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his family departed from her father's home? Did Laban worship idols?

34. Did Jacob's opinion of Joseph affect his judgment concerning his son's conduct?

35. Is it ever right to conceal evil? Was Joseph right in giving his father information concerning the conduct of his brothers?

36. What caused the oppression of the Israelites in Egypt?

37. Was Moses to be condemned for taking the life of the Egyptian?

38. Did Moses show a cowardly spirit by leaving Egypt subsequent to the act of violence that is mentioned in question 37?

39. What qualities recommended Moses to the King of Midian?

40. By what argument did the children of Israel have the right to take from Egypt so much gold and jewelry?

41. Does a nation forfeit its right to territory by a sinful misuse of it?

42. Why were the inhabitants of the cities which Joshua captured put to death?

43. Was Rahab conscious of the sin of falsehood? Was she to be condemned for her traitorous conduct?

44. Does sin cause disaster in modern military and business affairs as it did in the conquest of Ai?

45. Did the people of the kingdom of Gibeon recognize the God of the Israelites as the true God?

46. May Ehud's act in killing the King of Moab be considered murder? What is murder?

47. Did Ruth or Orpah show the better judgment when advised by Naomi to remain in the land of her nativity?

48. Does the fact that Ruth, who was not a Jewess, and yet a tribe mother of the Christ, indicate for the future a universal Christian Church and a universal doctrine?

49. Does the admission of Ruth into the Jewish circle indicate that piety and faith in God were accepted in lieu of Jewish birth?

50. Name two women besides Deborah who have been heroic characters in the protection of their country.

51. Name five important leaders in the history of Israel whom God raised up for specific and important responsibilities.

QUESTIONS FOR THE TEACHER

52. Was it necessary that Barak should kill all the soldiers in Sisera's army?

53. Who was Jael?

54. In what particular was the argument rational which Joash used in defense of Gideon's destruction of the idol at Ophrah?

55. In view of the ancient method of warfare, did Gideon increase the efficiency of his army when he reduced it from thirty-two thousand to ten thousand? Explain.

56. What covenant was commemorated by Joshua immediately after he entered Canaan, and between whom was the covenant originally made?

57. May the people of our own country expect God's punishment for national sins in a similar manner to that which was visited on the descendants of Abraham?

58. Who was Jephthah and what made him prominent in Bible history?

59. Who was Keturah?

60. Was Samson probably conscious of his mission as a deliverer of Israel?

61. Did Samson's parents contribute to his failure?

62. Name the quality which was most prominent in each of the following: Barak, Joab, Abner, Uzzah, and Ish-bosheth.

63. What was the difference between the patriarchal government of the ancient Jews and the government of uncivilized tribes?

64. Why did Eli not correct his sin and seek God's protection against the doom which threatened his household?

65. What was the duty of a high priest?

66. Name three qualities of Samuel which were commendable.

67. What three important features are found in Samuel's address at Gilgal?

68. Is experience with God necessary to a recognition of his voice?

69. Did conditions justify Saul in retaining three thousand men in his army?

70. What was meant by the urim?

71. State three specific characteristics of Saul.

72. What was probably God's reason for the instructions of death given to Saul for his war against the Amalekites?

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73. Did opportunity seem to favor David more than it did Saul?

74. Does the fact that David had six wives, while obviously following carefully God's plan, indicate any justification for polygamy?

75. Locate Hebron, land of Moab, Mahanaim, and Ziklag.

76. What acts of David led Saul to suspect him as a scheming rival?

77. What qualities of David made it possible for him to order the execution of the representatives of the kingdom of Israel when they brought to him the head of Ishbosheth, his supposed rival?

78. Explain why David poured out on the ground the water for which three of his faithful soldiers had risked their lives.

79. Was polygamy indorsed by the Jews? State the most important arguments by which modern society has outlawed polygamy.

80. Was guilt attached to the act of Joab in placing Uriah in the front line of battle? David said, "The sword devour-eth one as well as another."

81. Why did Joab kill Absalom against the direct and expressed command of David to spare his life?

82. What was David's political relationship to Hiram, King of Tyre? Were the Tyrians worshipers of idols?

83. Wherein was the sin in taking a census of the people in David's kingdom?

84. Why did the people accept Solomon as king instead of Adonijah?

85. In what particulars was Solomon better qualified than his father David for the building of the temple?

86. What probably led Solomon to choose wisdom, as a gift from God, rather than long life or wealth?

87. Why was Mount Moriah selected as the site for the temple?

88. Who was Solomon's mother?

89. How is it possible for any man to write the philosophy of life found in Proverbs and Ecclesiastes who had violated it in his own personal life?

90. What caused the Jewish empire to so increase in wealth during Solomon's administration?

91. What fascination was attached to the worship of idols

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that the Hebrew people should forsake the God of their fathers?

92. Who were Ahijah and Shemaiah?

93. Compare or contrast Jeremiah and Ezekiel, relative to the messages they gave the Hebrew people.

94. Why are Mohammedan missionaries so successful in the number of their converts?

95. Why could not the Hebrew people worship God with as much devotion in Babylon as in Jerusalem?

96. What specific directions did God give to Ezekiel when he commissioned him as a watchman over his exiled brethren?

97. What significance attaches to the fact that God addressed Ezekiel frequently as "son of man"?

98. Are the Jews of the present time to be considered as God's chosen people with a distinct religious and national future?

99. Explain briefly the difference found in the religious programs and opportunities presented to each of the following:

(1) Adam and Eve.

(2) Noah and his family.

(3) The children of Israel under Moses.

(4) The audience of Peter at Pentecost.

100. Will repentance, confession, and obedience meet the requirements of "Believe on the Lord Jesus Christ, and thou shalt be saved"?

CHAPTER IX

Bible School Records

BIBLE school records are useful, but are not to be considered as one of the essential objectives of the Bible school. Some schools require the time of three or more clerks for a period of two hours each week in order that all of the data may be recorded. Some schools keep no records except the totals of attendance and contribution. Both extremes are to be avoided.

In order that adequate and desirable records may be recommended it is necessary to determine the purpose of such records.

Records in any school should serve the purpose of giving readily the following information:

1. Concerning the material equipment.
2. Concerning the organization.
3. Concerning the pupils:
 - (a) Teacher's Record Card.
 - (b) Secretary's Report Card.
 - (c) Information Card.

Relative to the first of these it may be said that the Superintendent of every school should have at hand an accurate statement of all material equipment belonging to the school or used by the school. In the Bible school this may involve Bibles, song books, maps, charts, chairs, screens, etc. This list should be checked by the Superintendent or his assistant once each year or more frequently if occasion demands. This record of the Bible school equipment may seem unnecessary to some superintendents who require a similar and very accurate inventory of similar property in their private business. To the question as to why this record should be kept in the Bible school, it may be said that one year of experience in checking this equipment will reveal a very

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wasteful habit on the part of some of our Bible school officers, teachers, and pupils. It will also enable the Superintendent to maintain a closer supervision over the property of the Bible school as to condition and location. To keep such a record will require but a few minutes. The result in terms of a wise and thrifty economy will more than justify the time required to make the record.

The second division given above involves the names of all officers, teachers, and workers of the school, the positions to which they have been elected or appointed, their tenure of office, and their relative positions in the system. Should the position of any officer, teacher, or worker be changed, the record should be immediately corrected.

The third part of the classification given above should involve the teacher's name, the names of the pupils, the department or grade, the pupils' attendance, standing in class, and contribution.

The questions which will be most prominent in the minds of officers and teachers when the subject of Bible school records is carefully considered are: How shall the records be kept? and, Who shall keep them?

The data required for the teacher's record card should be entered by the teacher and the data for all other records should be entered by the Secretary of the Bible school.

Samples of the above Record Cards or similar ones will be mailed by any denominational Bible School Secretary on request.

THE SECRETARY

The Secretary should assume the responsibility for the preservation of the Bible school records and the accurate filing of the same. These cards should be filed by using a card index system.

Special care should be taken that the class work is not interrupted by taking records. Class work is primary and records are secondary.

CHAPTER X

Assignment and Lesson Preparation

Two very important difficulties are experienced by many Bible school teachers in securing adequate preparation of the lesson on the part of the pupils. These difficulties, in some cases, do not disappear in the adult department. The more important of these difficulties is the assignment of the lesson. From two to five minutes should be used each Sabbath below the adult department in such assignment. This assignment may take the form of a few questions. One good question is best if it is original. The assignment may involve a biographical study of the characters in the lesson. A pupil is more interested in the study of people than in the study of abstract fact. If the characters found in the lesson are well known, the lesson is interesting. The teacher's work in teaching the spiritual fact of the lesson is more easily done if the pupils know the people around whom these facts are grouped. Any news article found in our daily papers is interesting if we know the people named. A good assignment may be made by asking specific individuals to report briefly on certain characters of the lesson.

The assignment of the lesson should not be forgotten by the teacher on the following Sabbath. The assignment should have as its chief characteristic, the quality of definiteness. Many pupils do not know how to study and consequently are not able adequately to prepare their lessons. Once every three months the teacher should not assign any lesson, but should study the lesson with the pupils during the Bible school hour, thus showing them how to attack the lesson and, from proper study, obtain its message. The teacher should have a care that he does not assign memory work which is not understood by the pupil and which does not, in a very definite way, touch his present life and thought. Such assign-

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ments and such study are too wasteful for effective work. The teacher will secure better results if the habit of studying the Bible school lesson at a certain time each week is developed.

The second difficulty in securing adequate preparation of the lesson arises from a weak contact which in many cases exists between the parents of the pupil and the teacher. Many parents do not know that lessons are to be prepared for the Bible school. This difficulty may be corrected by the teacher if good judgment is used. In most cases, however, an original assignment of the lesson will secure a response from most children.

The following questions are *not* equally valuable in lesson assignment. Can you recognize those which have little value?

1. What was Paul's character?
2. If Paul lived in your community, would you consider him a valuable citizen? Give a definite reason for your answer.
3. What was one prominent quality in Saul's disposition? What did he ever do which leads you to such an opinion?
4. Was Abraham faithful to God? How old was he when he died?

No more interesting beginning of the lesson may be found than a few well-directed and original questions concerning one of the characters named in the lesson. These questions should, under no circumstances, be trite. The most valuable time of the entire lesson period is the first two minutes.

Biography is not the objective of the lesson, but a means which the tactful teacher may use with great effect.

If the biographical features of each lesson are properly emphasized by the teacher when the lesson is assigned on the Sabbath preceding the recitation, and if the questions asked by the teacher are adequate, little difficulty should be experienced in securing preparation on the part of the pupils. The teacher should read the answers to questions 4, 5, 13, and 16 in the twelfth chapter of this handbook.

CHAPTER XI

Class Problems

ATTENTION

THE problem of securing adequate attention in class work has not been completely solved by all teachers. Effective teaching presupposes that the pupils are attending to the subject which is being taught. The following suggestions will assist in the solution of this problem:

1. An expert teacher does not need papers, books, or notes while teaching, unless the lecture method is used and the class is an adult class.

The psychology of interest demands that the teacher's attention shall be as enthusiastic as that of the pupils.

2. The teacher should be ready to begin active teaching immediately when the teaching hour begins. Two minutes wasted here are not to be excused. The pupils, the teacher, and the material equipment should be ready.

3. The character of the questions asked is one of the most significant factors in securing attention. The character of these questions is discussed in the answer to question 16 in Chapter XIII.

4. The teacher's dress may be a serious factor in the problem of class attention. The dress of the teacher may be more attractive than the lesson as he teaches it. Gloves, veils, finger rings, and unnecessary decorations are possibly valuable assets to some people under ordinary circumstances. They form a serious handicap, however, when teaching children. Neatness and cleanliness alone are requisite.

5. To secure attention a lesson plan should be thoroughly developed by the teacher, and such a plan followed. A general plan for teaching is given in the answer to question 106, Chapter XIII.

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6. The teaching should be concrete and not abstract. A child will get the spirit of Christmas much more quickly if "A Christmas Carol" by Dickens is read to him than if some one urged him to be generous with others. Christ never taught except by parables.

Great care, however, should be taken that the concrete illustrations actually illustrate the lesson to be taught and that they be simple and easily understood.

7. Concrete work is not so essential for attention above the Primary Department. Individual questions should, of their own momentum, secure attention. These questions may require a monosyllabic answer or may require a discussion on the part of the pupil.

8. Material equipment, if well used, will materially increase the interest and secure attention during the class period. This equipment may be maps, a sand table, pictures, etc.

9. Outside attractions should be vigorously eliminated from the class period in so far as they divert the attention of the class. Such attractions will include the passing of papers, collecting the offering, taking the roll, etc. The Superintendent and the Associate Superintendents should use great care that they do not interfere with the teacher's efforts to secure attention.

10. Disturbing influences should be avoided. Avoid tardiness on the part of both teacher and pupils. It is easier to prevent distraction than to bring attention and order out of confusion.

INTEREST

There are four elements which are involved in securing interest in class work.

The first and probably the most important and significant element is the teacher's personal equation. Many teachers and public speakers are interesting, not because of what they say, the loudness of the voice, or the number of gestures they make, but because of their simple, direct, intensive, and original method of expression which is free from all objectionable peculiarities. This quality of the teacher may be developed by those who do not have it, and it may be intensified by those who already have superior stage manners.

The second element most effective in securing interest during the class period is the disposition and ability to follow a definite plan in the development of the lesson. Asking questions on the golden text and following this with a few questions on each paragraph of the lesson, with no specific goal, will contribute very little interest to any lesson and indicates a low quality of teaching. The teacher must have a definite conclusion or conviction which he plans every member of the class shall reach during the class period. Every phase of the lesson analysis and development must be focused on this objective. The pupils should not be frequently reminded of the teacher's plan, and in most cases need not know it, but the teacher must ever keep it prominently in mind. The question of how the teacher is to select the proper goal of the lesson may be asked. This may be determined in part by the age of the pupils and also by the course of study. If the pupils are in the Junior Department, the most logical goal is heroism in the presence of difficulties, temptation, and disaster, with an evangelistic setting. The lesson assigned for this class may not easily admit of such a goal. Under such circumstances the teacher must make his plans to select one of the elements of the child's life which are characteristic of the junior age, and which may be secured from the lesson assigned. Accurate compliance with this suggestion will obviate many irrelevant discussions, waste of time, and lack of interest.

The third element of interest is a careful adherence to the laws governing good questions found in the answer to question 16 in the chapter on Questions and Answers. The significance of this important factor in Bible school teaching will not be appreciated by some teachers until they have listened to their own questions. Consistent with this third element of interest, and involved in it, is a determination on the part of the teacher that he will not repeat the answer of the pupil in an echo-like fashion. Most teachers yield to this temptation when the pupil's answer is not sufficiently distinct for all members of the class to hear. The pupil can and should repeat his own answer if necessary.

The fourth factor which is essential to a lively interest during the class period is the ability of the pupils and teacher to illustrate by a concrete example any important feature of the lesson. Much skill is necessary if the illus-

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trations are to be accurate. Few efforts on the part of the pupil will better clarify for him his own answer than an attempt to illustrate it.

DISCIPLINE

Probably no feature of Bible school work has been a greater source of annoyance or shown greater weakness on the part of the organization and teaching force than what has been commonly called discipline. Quietness is not an infallible index of good discipline in the class. Interest, attention, enthusiasm, obedience, and respect, however, will insure right conditions in point of government or discipline. The following list of suggestions may be used by any teacher to measure himself as a disciplinarian:

1. Good teachers and wise parents never threaten.
2. Good teachers never expect pupils to do that which they do not and would not do themselves.
3. Good teachers never develop fear in the mind of any pupil.
4. Good teachers make themselves worthy of emulation.
5. Good teachers respect their pupils and are honest in all their relationships.
6. Good teachers never scold.
7. Good teachers do not tolerate tale-bearing.
8. Good teachers know the difference between natural and artificial punishments and never convict without all of the evidence.
9. Good teachers are tactful and know how to give counsel effectively.
10. Good teachers expect obedience.
11. Good teachers never permit one or more pupils continuously to annoy the activities of the class period.

The only safe recipe to follow in teaching which will offer the assurance of good order is: Know what is right under the circumstances, know how to secure it, and then get it when you want it.

Conditions in the Bible school and the number of inexperienced and untrained teachers render the problem of discipline a serious factor in some schools. Among the first duties of the Bible school is to teach reverence and obedience. It cannot be assumed that the parents in the homes

from which Bible school pupils come have taught the essential principles of respect and obedience. Many homes have failed in this particular. The Bible school must not fail if all of our young people are to become Christian servants and good citizens.

COUNSEL

Every teacher should establish a consciousness in the mind of every pupil that he is willing and anxious to consult privately with any member of the class on any subject which may have become a burden to the pupil, or concerning which the pupil may desire advice. In many cases it is difficult for the teacher to secure the pupil's entire confidence. May the teacher who succeeds see to it that such confidence is not misplaced. The teacher's kindly attitude at all times, and particularly at all social meetings held by the class, will assist in his efforts to secure the confidence of his pupils. Happy is that teacher in whom children have faith.

CHAPTER XII

Graded Memory Work

TRADITION has suggested the wisdom of memorizing what others have said and written. The methods used in such memory work have been both arbitrary and rational. The time has gone when the words of others must be transmitted to succeeding generations from memory. Books and manuscripts have been substituted for such transmission. The value of memory work must therefore be limited to the individual who does the memorizing.

What should be memorized? It may be suggested that an individual should memorize anything which has been said or written by another if, by remembering it, he may more readily solve the daily problems with which he comes in contact. The accumulative value of using such daily assistance forms no small part in the education of the individual.

The aim of memory work is not only to furnish moral and religious ballast for daily problems and difficulties, but to suggest the prominent characteristics of the great Christian leaders. These individuals should be remembered by all Bible students for certain qualities which they possessed.

The Shorter Catechism questions and answers have much value in Christian education. They should, however, be adapted to the age and development of the pupil and should be assigned to the appropriate years.

In the "Graded Memory Work," published by the United Presbyterian Board of Publication and Bible School Work, fifty short memory selections are assigned to each year. These selections are short that the teacher may not be tempted, by excessive work, to limit the teaching to the pupil's verbal repetition of the selections. Memory work is robbed of its greatest value when such a method is used. Frequent reviews of all memory selections are imperative if good results are to be secured.

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THREE PURPOSES FOR MEMORY WORK

From the most careful investigation, there are three important purposes to be served in memory work:

1. To aid the pupil in remembering an individual or an event. This may be illustrated by the following:

It is easier to remember Moses and the event of God's appearance to him if the quotation, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," is memorized. We are better able to understand one essential element in the character of Moses if we have properly memorized "Not a hoof shall be left behind."

By memorizing the quotation, "Obedience is better than sacrifice," it is easier to remember something definite concerning Saul or Samuel. When such quotation is memorized the man Saul should be taught as an individual who represents in Bible history certain specific qualities of character. These qualities show themselves in the quotation suggested. The same quotation may also be used to teach a specific phase of Samuel's character or it may be used to teach something significant concerning both men. The quotation should, however, be linked, in memory, in a very definite way with either or both of these men, and the event which prompted its utterance. The pupil will know these and the event better if this is done. This is a very important feature of memory work.

2. To furnish a ready tool or weapon which the pupil may use in solving his daily problems. In our Bible school work these problems will be largely moral or religious. To meet the devil successfully requires efficient weapons and a skilled and intelligent use of them. Christ himself had intelligently memorized some selections from the Bible and was able to use them effectively when he met his temptations. To be able to use tools is better than to merely know their names.

The following verses, if thoughtfully and intelligently memorized, will form an effective barrier against sin:

"Whatsoever a man soweth, that shall he also reap."

"The soul that sinneth, it shall die."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"Thou God' seest me."

"Thy word have I hid in my heart that I might not sin against thee."

3. To furnish material for ready reference. This may be illustrated by the following:

(a) There are 39 books in the Old Testament and 27 in the New Testament.

(b) The Pentateuch includes the 5 books of Moses.

(c) The Bible was translated into Latin in 384 A.D. and was called the Vulgate, which means "common."

(d) The Old Testament was translated into Greek in the third and second centuries B.C. and is called the Septuagint.

This type of memory work has less value than either of the other two and should be minimized. It does not, however, in any definite way, touch the religious or moral conduct of the individual, but serves, merely in a limited way, the purpose of utility.

METHOD OF TEACHING MEMORY SELECTIONS

For successful work the following four steps are necessary:

1. Explain the conditions under which the selection was first given. This may, in some cases, be unnecessary, but in many cases it is a valuable factor in teaching memory work.

2. If the first of the three purposes given above is to be served, the pupils should frequently be asked to repeat the memory selections and suggest something definite concerning the man or event in connection with which the memory selection is to be associated. This process should also be reversed. The men and the events may be named and the pupils asked to give quotations which in a specific and definite way are associated with these men or events. If the second purpose is to be served, the teacher should frequently suggest possible circumstances or experiences and ask the pupils to quote a Bible selection which will fit, or which an individual might need under such circumstances or experiences. These experiences may involve sorrow, joy, success, financial prosperity, illness, sin, etc.

3. Teach the meaning of the selection memorized. If the meaning cannot be taught because of the age of the pupil, it necessarily follows that some other memory selection should be taught. *The teacher should not forget this fact.*

These memory selections should be so clearly presented and illustrated by examples that the pupil will get the force of the meaning and application of each before he memorizes it. Teachers should thoroughly understand the three purposes of memory work suggested above before they attempt to assign selections to be memorized.

4. Pupils should be asked to make a list of different experiences, which either they have had or which they know other people have had, to which these memory selections are adapted. Such selections should then be memorized, but not until they have been thoroughly explained and their application to practical experiences is clearly seen and associated.

If the quotation memorized does not serve an immediate purpose in the life of the individual who memorizes it, good judgment has not been used in the selection of the quotation. It is just possible that a certain memory selection may serve all three purposes mentioned above, but at least one of these purposes must be served and have immediate value for the individual who memorizes it if the work done is to contribute as education.

The memory selections should be taught and memorized for each year as they are assigned. Memorizing and teaching are both important. This should give opportunity for the discussion and drill which are imperative if good results are to be expected. Frequent reviews should be given in memory work. These reviews should involve men, events, and experiences associated with each memory selection as well as the selection itself. Longer selections than those arranged for the grades to which they have been assigned in "Graded Memory Work" have little place in Christian education. Many teachers do not appreciate this fact.

Care should be used in determining whether or not the pupil has learned his memory work. If the work has been well done, the pupil will be able to do more than repeat the selection verbally.

The teacher should continually remember that all memory work should serve at least one of the three purposes mentioned above. The work of the pupils should be tested by this standard of purpose once every three months. The following questions indicate the nature of the tests which may be used for testing efficiency in memory work:

(a) Under what circumstances was the following quota-

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tion uttered? "God will provide himself the lamb for a burnt offering, my son."

(b) What quotation directly touches on reverence for the Sabbath day?

(c) What quotation suggests moderation and thoughtfulness in what we say?

(d) What quotation gives encouragement to the faithful when under affliction?

(e) Give three quotations which directly forbid specific sins.

From five to ten minutes of the Bible school hour should be given to memory work. This part may be devoted to teaching the new selection not yet memorized or to reviewing past work. The teaching of the memory selection before it is memorized is vital and must not be omitted.

It is imperative that all teachers should recognize the importance of each of the four steps presented in the method outlined above. A verbal repetition of memory selections is only one of these four essential factors.

Memory work may be made one of the basic factors for the promotion of pupils. Pupils have not properly learned their memory work whose ability is limited to a mere verbal repetition. This fact should be prominent in the mind of the teacher if memory work is used as a factor in promotion.

CHAPTER XIII

Questions and Answers

QUESTION 1. What can the teacher do to have the pupils in the Beginners' and Primary classes bring their Testaments or Bibles?

Answer. The pupils in the Beginners' and Primary classes have little use for a Testament or Bible during the Bible school hour. Few in this department can read and the use made of the Bible outside of the home by children of this age does not add much to their development and makes little contribution to them in terms of reverence for the Book. The Bible school hour is for teaching and not for reading. Many Bible school superintendents frequently ask at the beginning of the Bible school hour that the Bibles be held up to determine how many have brought Bibles. The teacher and pupil should know the lesson so well that reference to the Bible would be unnecessary. Bible references should at times be assigned for reading and study, but the Bible school hour should not be used for such purposes. This can be done at home. The teacher, however, can only teach during the hour assigned for work. Some slight value may attach to the spiritual appearance of any individual who, on the Sabbath day, appears with a Bible. Such value is superficial and too insignificant to be a serious factor in the Christian development of young people. We should have a reason for our activity which is based on sound judgment and rational thinking.

Every pupil in the Bible school from the time he is able to read should own a Bible and should, under wise supervision, read it daily. If the teacher finds it necessary, according to his method of teaching, to use a part of the Bible school hour in reading, no doubt the Bible is the text to be read. This method, however, suggests a false interpretation of values and a lack of preparation or force on the part of the

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teacher. If pupils do not own Bibles and cannot afford to buy them, the Bible school should furnish them. If the pupils do not have them and are able to purchase them, a tactful interview or note from the teacher to the parents will in most cases secure results. If the teacher cannot properly quote the lesson or other necessary Bible references during the teaching process, or if the teacher cannot secure preparation of the lesson on the part of the pupils, the teacher may resort to the reading of the Bible during the class period. In such cases the pupils should bring their Bibles.

Q. 2. How many pupils should be in a class in the Bible school?

A. The number in all classes in the Beginners', Primary, and Junior Departments should not exceed eight, those in the Young People's Department should not exceed twelve, and those in the Adult Department should not exceed twenty-five, unless the lecture method of instruction is used.

Q. 3. If the opening and closing of the Bible school should be exclusively devotional in character and occupy but twenty minutes of the hour, should the remaining forty minutes be given to the teaching process in the Primary Department?

A. No. The opening and closing of the Bible school should be entirely devotional in character, except on special occasions, and all classes above the Junior Department (age 12) should occupy the remaining forty minutes for teaching purposes. Children are accustomed to such periods in the Junior and Senior High schools. All classes, including the Beginners, Primary, and Juniors, should recite in their respective classes for twenty or thirty minutes after the opening exercises. The remainder of the forty minutes should be used by some well-qualified person in some such activity as Bible story-telling, supervising a well-ordered dramatization of some Bible story, or other expressional work. Such work may also be done in the Intermediate Department. This plan presupposes that the Bible school has for its use three separate rooms. See "The Time Schedule for the Bible School" in Chapter III.

Q. 4. How may a teacher appeal to a child who is enthusiastic at one time and indifferent and obstinate at another?

A. One or more of three factors are involved in this question. The physical condition of some children render it

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very difficult for them to manifest any spirit but that of indifference and obstinacy. Consult "The Child: His Nature and His Needs," by M. V. O'Shea. The temporary physical or mental condition of the teacher may be such as renders it impossible to secure good results from children. At least one-half of all problems of discipline in the Bible school originate from the fact that the teacher is not mentally or spiritually in condition to come before children. The third factor is inefficiency on the part of the teacher. Very few children are malicious in their intentions or miscreants in character. Many, however, will test the finest fiber of the teacher's soul. The problem is a challenge to the teacher's ability. Thorough preparation for the work to be done, excellent physical and spiritual condition on the part of the teacher, a good personality, knowledge of the nature of children, and a zeal to reach the proper objective will contribute to success in meeting the problem of indifference and obstinacy.

Q. 5. How is it possible to hold the attention of a large class of the intermediate age for so long a period as forty minutes?

A. The answer to question 4 touches this question. In this department not more than twelve pupils should be registered in the class. If, with this number difficulty is experienced, the teacher should make certain that the objective for the lesson is well crystallized in his mind, that different methods of approach have been carefully considered, that the application of the lesson to practical life has been interpreted in concrete terms, and that an opportunity is always given the pupils to state their convictions concerning the essential points of the lesson. Not much teaching can be done until the teacher has discovered a weak spot in the pupil's interpretation or conception of the lesson under consideration. Every essential point should be illustrated if possible. This fact emphasizes the importance of concrete illustrations in teaching. Not many lessons can be thoroughly taught without some biographical study. The study of individuals in point of origin, history, characteristics, and accomplishments will lend interest to the study of most lessons. An interpretation of the motives of individuals named in the lesson, if wisely controlled, will also intensify interest for young people of the Intermediate Department.

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Q. 6. In what way would you proceed to increase reverence for the house of God on the part of all ages in the Bible school?

A. Outward signs of reverence or irreverence are largely matters of habit. Men who have the proper patriotic habits will remove their hats when the national flag passes in a parade. They probably are no more patriotic in mind with their hats off than with them on their heads, but the form or custom of removing them tends to intensify their patriotic spirit and to inspire it in others. Such forms or customs are essential to the rapid and healthful growth of the proper spirit. The custom, which has almost disappeared, of rising or kneeling during prayer, served to assist the mind and soul to a worshipful attitude.

No person should be permitted to enter the Bible school room during prayer or the reading of the Bible. All adults should know that to converse with each other at such times is not only irreverent but discourteous. People who have good manners should establish this example of reverence. It is wise for the pastor or the Bible school superintendent to present this subject in a brief, concise way to the members of his school, suggesting a recipe such as we have mentioned in this answer. Ignorance and thoughtlessness on the part of many may thus be removed. Example counts for much. The superintendent, officers, teachers, and all adults should have a care that, first of all, their thoughts are reverent when they enter the house of God, and also that such a condition of mind manifests itself in good manners.

Q. 7. What can the Bible school do to arouse interest on the part of the parents in memory work?

A. (1) The Bible school management should make certain that the memory work required in the different classes is adapted in point of content and extent to the maturity of the pupil who does the memorizing. (2) The teacher should teach every memory selection before it is memorized in order that it may have value as Christian education. (3) Parents should know definitely concerning the memory work requirements for the pupils.

Q. 8. If the opening and closing of the Bible school is to be used exclusively for devotional exercises except on special occasions, when are announcements to be made?

A. If announcements before the Bible school are impera-

tive, they should either be presented on calendars, on a large blackboard before the school, or read at the close of the hour. If they are read before the school, care should be taken that the announcements do not become a prominent part of the closing exercises. Many superintendents have calloused the mental sensitiveness of the members of their schools by using what seemed to be eloquent emphasis when making announcements.

Q. 9. Is the use of the Bible school hour in the study of the international lesson the very best thing that can be done toward Christian education?

A. No. This answer, however, needs explanation. Whether a thing is best depends upon the conditions under which it must be used. Some effort has been made to develop a closely graded course of study for the Bible school. This has not met with the maximum of success for the reason that all schools are not able to use it on account of the small number enrolled, and also for the reason that our Bible schools must depend in many cases on teachers who are not trained in the teaching process. In addition to this, the arrangement of many of our churches for Bible school work is far from being adequate. No course of study for the Bible schools has yet been developed which, from a spiritual and psychological viewpoint, meets entirely the requirements of a thorough Christian education. The Uniform Lessons may be used in any school without adequate mechanical convenience. The Closely Graded Lessons are probably better adapted for educational purposes, provided, however, the conditions which maintain in the local school make their use possible. Such conditions are adequate equipment and skilled teachers.

Q. 10. In what way would you correct a child in your class who takes your attention while teaching, when you have insisted on reverence?

A. The answer to question 5 will in a large way answer this question. It is better to arrange conditions which will prompt children to be interested and reverent than to insist upon their acting as if they were. It is almost as difficult to make children happy by insisting that they become happy as to make them reverent by insisting that they become reverent. If there are counter-attractions, interest is difficult or impossible.

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Q. 11. What would you do when parents uphold the actions of a pupil whose conduct is conclusively off color in the Bible school?

A. The answer to this question touches on a phase of education which has been much debated in professional circles as well as by laymen. It is indeed unfortunate that the parents of any child should confirm a wrong idea in his mind. It is equally wrong for a teacher to require a child to do an unnecessary and valueless thing. Obedience and reverence are fundamental requirements in any Bible school. The Associate Superintendent of Education and Evangelism who has a firm grasp on the work of his office will not tolerate disobedience in any department of the school. The methods to be used in securing obedience and reverence suggest local problems which address themselves to the Superintendent and his cabinet for solution. The assistance of the parent should be solicited and encouraged, but it cannot be considered a dependable factor by the teacher. The indifference of the parent does not remove the necessity for teaching children obedience. It only makes it more difficult.

Q. 12. What is the best method of teaching reverence to boys at the age of 15 years?

A. The lesson has been delayed too long. It should have been taught years before the time mentioned. A careful analytical study of some of the phenomenal facts of nature and of the pupil may suggest a spirit of reverence. The development of this quality at this stage of the Bible school course is very difficult and may be best done by an intelligent and continuous religious environment. Tactful teaching and suggestions may intensify the atmosphere of the school from a reverential standpoint.

Q. 13. How can the teacher encourage the preparation of the lesson?

A. This question cannot be answered in a few words. If the school is properly graded, and the teacher is an expert, no particular trouble will be experienced in the preparation of lessons. Specific assignments, conferences with parents, and forceful teaching will contribute in a large way toward success.

Q. 14. How can the unchurched strangers in any community be reached for the Bible school?

A. Personal interviews by tactful people of good person-

ality and enthusiasm is the answer to this question. Christ himself found no other way.

Q. 15. How may a teacher determine when he has taught the lesson properly?

A. Some teachers in the public schools find it necessary to give examinations in order to determine whether or not the proper mental coördination has been established in the minds of the pupils. Examinations may be necessary when classes are large or when the lecture method of instruction is used. The teacher should remember, however, that examinations do not always examine. The most dependable method of determining whether or not the pupils of the class have reached the proper conclusion or conviction is by securing responses from the pupils by questions which are adapted for the purpose. Class discussions will also frequently reveal whether or not the pupil has reached the proper objective in the lesson. A definite objective must exist in the mind of the teacher for each lesson. This objective may best be reached by tactful questions which make prominent, in the mind of the pupil who has an incorrect opinion, the fact that his incorrect opinion is not adequate or rational. Teachers should not press their own conclusions, but should, by tactful questions and discussions, lead the pupils to the truth. Under no circumstances should a teacher call the attention of children to the moral of a lesson. A lesson well taught will of itself stress the moral in a very much more substantial and significant way. It is well, however, for pupils to state the moral voluntarily if they care to do so in their own discussion. *Æsop's Fables* always conclude with a formulated moral. Dickens omits any reference to the stingy characteristic of Scrooge in his *Christmas Carol*. Browning says the true artist is "he who can paint the picture and save the soul beside."

Q. 16. What kind of questions should a teacher ask a Bible school class in order to do the most effective teaching?

A. In the answer to a former question it was suggested that no effective teaching could be done until the teacher had located the weak spots in the pupil's preparation of the lesson. In the process of discovering wherein the pupil's conception is inadequate, questions must be asked.

These questions should have the following characteristics:

1. Questions should be clear. Many pupils cannot intelli-

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gently answer the questions asked them for the reason that they do not understand their meaning. A pastor asked two little girls, who had met with the Session for the purpose of joining the church on profession of their faith, "You believe, do you not, that Christ died to save sinners and that he is the propitiation for our sins?" Both girls answered "Yes." This question may have been asked theological students with some hope of securing an intelligent answer, but neither of the girls had any idea as to the meaning of the word "propitiation." They answered because they knew they were supposed to answer, and from the form of the question they knew the answer should be "Yes."

2. Questions should be definite. What can you say of the faith of Abraham? What about the repentance of Peter? Tell what you know of Joshua's ability as a leader? These questions are out of place in teaching any class and suggest failure for any teacher who uses questions of this indefinite type. These questions may become good if changed as follows: Name two things that Abraham did or said which showed his faith. Name one possible cause for Peter's repentance. Name any particular incident which indicated Joshua's ability as a leader and explain how it showed ability on his part.

3. Questions, in most cases, should provoke thought on the part of the pupil. The first question in the Shorter Catechism may be asked and answered by the pupil as an automatic memory reaction, and the pupil may, at the same time, be thinking of something entirely foreign to such religious doctrine. When such catechism questions are reviewed, the review question may take some such form as, What is the most important purpose of human beings on the earth? The pupil cannot answer this question in the latter form without some thought on his part. Answers which involve no thought do not find a large place with good teachers.

4. Questions should not be suggestive. Moses was a good leader, was he not? Did not Christ love humanity? Is not faith necessary for salvation? Such questions are indications of weakness on the part of teachers who use them.

5. Questions should be original rather than trite. This is probably the severest test of the teacher. Not many people are original. Originality, in asking questions, is probably the most effective method of securing attention. Care should be

used that other features of the class work are not sacrificed for originality.

6. Questions, as well as answers, should be individual and not given in concert. Concert answering may serve some worthy purpose in a class of beginners where children are timid and afraid to hear their own voices, but it is a worthless habit in other classes.

7. The question that is asked should be answered. Teachers who have had little professional training frequently allow pupils to talk about the answer without answering it. This method stimulates inaccurate thinking on the part of the teacher as well as on the part of the pupils and leads to a mental laziness in the pupil's preparation of the lesson.

Q. 17. How may the teacher determine whether or not the pupil's answers are correct?

A. Two difficulties arise in answering the question. The first difficulty is that no teacher can determine whether or not the answers to some questions are correct. Such questions may be of the form of, "What can you say of Paul as a Christian?" Many questions which are asked in the Bible school are not superior to this illustration. It should be clearly noticed that this question does not ask for evidences of Paul's Christianity. It only asks for what the pupil is able to say. The pupil might say almost any number of things and feel that all of them, in some way, touch the subject of Paul as a Christian. The teacher who asked this question would, if his attention were called to it, admit that he did not mean merely to ask for what the pupil might be able to say. He expected the pupil, however, to interpret what he meant when he asked the question, and also to answer the question he meant to ask. Let us be honest and frank. Let us say what we mean and expect pupils to answer the particular question that is asked. We should be satisfied with nothing but perfection. If the pupil, in answering this question, had responded that he could say nothing concerning Paul as a Christian, his answer must be considered 100 per cent correct. He has answered the question asked. No teacher who is sufficiently thoughtless to ask such a question would, however, give any pupil full credit for such an answer, although the answer is better than the question. The second difficulty which confronts the teacher when he attempts to measure the correctness of the answers is the lack of appreciation by the

pupil of the force of the question. To illustrate this type of question, a teacher may ask, "Are we not saved by the grace of God, and is not Christ the only propitiation for sin?" Many such questions may send forth a wholesome cadence when mouthed by teachers of children; but in most cases neither the pupil who hears them, nor the teacher who asks them, is able to explain fully the meaning in practical terms. In some cases, such questions may serve as a smoke screen to protect the teacher until his thoughts become better organized.

Assuming the questions of the teacher to be consistent with the standard given in the answer to question 16, it may be said that the following two important factors must be assumed in the teacher's ability to pass judgment on pupil's answers.

1. The teacher must know the text. This does not mean that only the particular lesson assigned for a specific day must be known, but the Bible itself must have been thoughtfully studied. If the lesson to be studied involves the entrance of Joshua into the promised land, it must be recognized that the teacher cannot intelligently present his revival of the rite of circumcision unless he knows well the story of Abraham and the origin of this rite.

2. The teacher must insist that the pupil limit his answer to the question asked. Some teachers are content when their pupils talk about the answer, or quote Scripture which has little connection with the answer. Pupils sometimes relate experiences which, in themselves, may have some interest, but which have little or nothing to do with the question that has been asked.

In order that good results may come from measuring the pupil's answer the teacher should use care in the following:

(a) Have a specific and definite fact in mind when the question is asked.

(b) Ask the question consistent with the standard found in the answer to question 16.

(c) Make certain that the question which is asked is answered, and eliminate all irrelevant material.

(d) As soon as the answer is given it should be estimated by the teacher—the correct part, if any, commended, and the incorrect part rejected. The reason for the rejection of incorrect answers should generally be given.

(e) The incorrect answer, or part thereof, should be sup-

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plemented by other pupils in response to questions, or by the teacher.

(f) No incorrect impression should be in the mind of a pupil at the close of any recitation.

Effective teaching cannot be done until the pupil's conception and impressions of the facts in the lesson have been investigated by the teacher. To accomplish this with least waste of time, questions are necessary.

Q. 18. Does a formula, recipe, or method exist which a teacher may follow in presenting any lesson in the Bible school?

A. This is a question which confronts every thoughtful teacher and is a question which, in the face of our present opportunities, demands an answer.

A careful consideration of all the factors involved in the teaching process, when reduced to their simplest form, suggests four steps which every teacher should take if the lesson taught is to be well presented.

1. Characteristics.

2. Place.

3. Historical sequence.

4. Practical application.

(See answer to question 106.)

Q. 19. How is it possible to get pupils to remain for the church service?

A. Several factors enter into the answering of this question.

Remaining for church service may become a developed habit in which the parents and the Bible school teacher are the stimulating agencies. If the parents do not attend the Bible school but do attend church, their children have as much reason for attending the Bible school and remaining away from church. In reply to this statement it may be argued that parents must use much time Sabbath morning in preparing children for the Bible school, arranging for the noonday meal, etc. These arguments on the surface seem valid. The same parents, however, prepare the same children for a day in the stores and use trains which operate two hours before the hour at which the Bible school convenes. In the latter case both parents and children are as well prepared in point of dress as when they appear on Sabbath. The parents should attend both services primarily for their own spiritual

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growth and incidentally that the children may have an example worthy of emulation. Normal children will do what the parents desire them to do if their domestic education has been adequate.

The Bible school teacher may, by skillful teaching, create or develop a desire on the part of pupils to remain for the church service. To accomplish this, tact and skill are necessary.

The pastor may become a determining factor in solving this problem. If the pastor keeps his pulpit work in tune with the needs of everyday life so far as this need may be interpreted from current life, his sermons may, by virtue of this special value, add to their evangelistic significance an attractive power. By this is not meant that the radio should be brought into the church, nor that the dignity and sacredness of the pulpit should be prostituted for the sake of modernity, and least of all that the language of the Bible and pastor should approach the vernacular of the street. Events of large importance are passing daily into history and into the lives of our people. These events should, in many cases, be properly interpreted by some one so that both our Church membership and those without the gates may see their Christian duty in terms of leadership and service. The pulpit was a determining factor in solving the problem of slavery. It was not of inconsiderable importance in writing the Eighteenth Amendment to our Constitution. A community conscience is imperative on all matters of importance. The pulpit may determine this conscience to a very large degree.

Some congregations have attempted to answer this question by combining the church service and the Bible school service, the church service coming first and without a marked transition, moving into the service of the Bible school. Other congregations have a similar program, but reverse the order. In such cases the Bible school is divided into three departments. These three divisions operate in separate rooms. The adult or upper group blends its Bible school service into the church service with no intermission and the lower groups change to a service for expressional work, such as is attempted in our intermediate and young people's societies. All groups remain separate until the conclusion of the entire service.

Q. 20. Would you retain workers in a Bible school who do not remain for the morning worship?

A. No. This answer may need modification. There are some extenuating circumstances to be considered. In our knowledge a very efficient teacher returns home immediately after the Bible school hour to care for an invalid mother and thus allow her sister, who is not a teacher, to attend the preaching service. Such conditions are exceptional, but exist in rare cases.

The teacher who is not, or thinks he is not, physically able to "sit through" a church service after teaching in the Bible school should take an inventory of his physical and spiritual parts in order to determine whether or not he is qualified to appear before children as a teacher.

Q. 21. How should the Bible school approach the matter of securing from the Church membership statistics which involve such matters as the family altar and tithing, since, by some, these matters are considered personal?

A. In order that the Bible school may do best its work of Christian education, it may need such data as that mentioned in the question.

The best method of securing such data is to present to the congregation a blank form which asks for the information desired. These may be mailed or returned at the close of church service. It is important that plans are made for reaching each member of the congregation if accurate statistics are to be obtained. It frequently is not wise to ask any one to sign the blank form so that it might be identified. It is congregational statistics that are desired and not personal information. The following information is valuable for any Bible school and may serve as a form for the information referred to in this question.

1. Do you have a family altar in your home?
2. Is a blessing asked for your daily meals?
3. How many in your home above age twelve are not members of any Church?
4. How many adults in your home do not attend Bible school?
5. How many children in your home above age five do not attend Bible school?
6. How many Church members in your home pay the tithe?

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7. How many Church members in your home make no regular contribution to the congregational expenses?

8. Does any one in your home who attends the Bible school fail to remain for church services? Why?

9. Does any one in your home dislike to attend the Bible school? Why?

10. In what specific way do you think the Bible school of your congregation might be improved?

The information suggested by the above questions can be secured from the Church membership if tact and good judgment are used in securing it. The data will be very valuable material for the Associate Superintendents of Attendance and Finances.

Q. 22. By whom should the officers and teachers of the Bible school be chosen?

A. The Superintendent should be elected by the Session of the congregation. He should be given ample time to nominate the five associate superintendents. These nominations of the Superintendent should be given very careful consideration by the members of the Session before they decide to indorse or reject them. The Superintendent, assisted by his Associate Superintendent of Education and Evangelism, should nominate the teaching force.

It is not wise that any Session should elect any officer or teacher except those nominated or recommended by the Superintendent, or the Superintendent and his cabinet. It is not necessary that the Session elect the first individual so recommended; but if such person is not elected, the Superintendent should be asked to make other nominations. The Superintendent should be held responsible by the Session for results and should be given an opportunity to select those who can produce results. (See "A Plan for the Organization of the Bible School" published by the United Presbyterian Board of Publication and Bible School Work.)

Q. 23. What do you think of the use of the "Cross and Crown System," attendance pins, and gold stars to increase attendance in the Bible school?

A. All of the incentives referred to in this question are artificial. Some dogs have become so accustomed to wearing blankets that without them illness is expected. Some parents have so accustomed their children to artificial rewards that

an errand of a few minutes without pay produces an irritation on the part of the child. Some high school pupils will not play football unless the coach promises to give them their football outfit at the close of the season.

Artificial incentives to effort are to be indorsed, provided, however, they do not develop a weak dependence on such rewards, or cause the individual to hesitate to attack a new difficulty until he has first deciphered "what there is in it" for him.

Q. 24. What device is best to secure attendance in the Primary Department?

A. Proper religious education and training in the home supplemented by skillful teaching in the Bible school. This answer, however, is wide of the mark for the reason that the religious education and training of the home is a variable factor. In many cases it does not exist even in a slight degree and in many others it is not sufficiently dependable to render much assistance in point of attendance. Our Bible school teachers are not, in many cases, sufficiently skillful to render the Bible school activities attractive, and in consequence of this some pupils find more interest outside of the Bible school. As a result of such conditions, artificial incentives seem necessary to maintain a regular attendance in many departments of the Bible school. (See answer to question 23.)

Q. 25. What are the advantages or disadvantages of a sand table in the Primary Department?

A. A teacher of geography in grade five or six in the public schools can teach the subject of rivers much better in a meadow through which a stream of water flows than she can from a textbook in the schoolroom. Pictures in textbooks are an attempt to bring the subject, in a visible way, before the pupil. It is easier to understand the nature and meaning of flowers or birds if we are able to look at the flowers and birds while we study them.

The sand table, in teaching, makes it possible to represent certain features of the lesson in a tangible way. Much value may be secured from the sand table even in grades above the Beginners' and Primary Departments. In teaching the life of Christ, the region around Jerusalem may be modeled in a topographical way in sand, relative distances being arranged according to a scale, neighboring mountains shown, and the

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surrounding cities located. Pupils should do as much of this modeling as good judgment suggests. That which we receive in terms of education is always justly proportional to the effort used in securing it.

Q. 26. Where may Primary teachers secure good "helps"?

A. From the Bible School Department of your denomination. Your pastor has the address.

Q. 27. Would you advise a Union Convention of the Bible School and Young People's Society?

A. Yes. The Young People's organization is the expressional department of the Bible school. If the Bible school has developed anything of Christian education, it should be expressed in some organized way. If there has been no Christian education, there can be no expression of it. It may be wise in the not far distant future to combine the organization of young people with that of the Bible school. It will then be possible to use the interest of all of our young people in the Bible school in this expressional development of Christian leadership.

Q. 28. How may a definite and close connection be established between the Bible school and the church?

A. (See answer to question 19.)

Q. 29. Are the Graded Lessons best for Bible school work?

A. Yes, if the mechanical arrangement of the church building is adequate and the enrollment of the school sufficiently large to justify the operation of the different classes. (See answer to question 9.)

Q. 30. Who should distribute the Bible school papers, and how?

A. The secretary or librarian of the Bible school should be charged with this responsibility. The work should probably be done by one of the pupils, but the responsibility for the work should rest with the secretary or librarian, certainly not with the Superintendent of the school.

The individual who distributes the Bible school papers, report cards, or offering envelopes should place these in the classroom and remove himself at once. His manner and the time occupied in making this distribution should be such as will attract the least attention on the part of the pupils of the class. The teacher's success depends on the attentiveness of the pupils. This concentration of the pupils on the subject being presented should not be interrupted by counter attrac-

tions. Consistent with this principle, the teacher should not tolerate any distraction by the taking of the class offering, checking the names of those present, or by the distribution of papers. The Bible school hour is too valuable and sacred to permit of interruptions for such minor matters. Some one in the class should assume the responsibility of such details, and in the lower grades in which the pupils are not sufficiently mature for such responsibility the teacher should do it either at the beginning or close of the class period, thereby avoiding interruption.

Q. 31. Is there not more inspiration in a large class than in a small one?

A. Yes. Inspiration, however, is not the objective of the Bible school teacher if he knows his work. Inspiration is an important factor when the lecture method of teaching is used, but this method is out of place except with adult classes. (See answer to question 2.)

Q. 32. How should the Superintendent occupy his time during the Bible school hour?

A. His time should be used in determining whether or not his five associate superintendents are 100 per cent efficient and determining whether or not some added feature of interest, devotion, or material equipment might not contribute to the maximum of results. The following may attract his attention as worthy of consideration by the appropriate associate superintendent:

More consideration given to visitors and new members of the congregation.

More effective arrangement of classes as to location.

More systematic work on the part of the librarian, secretary, and treasurer.

Greater expedition in beginning and closing class work.

More artistic and convenient arrangement of maps, charts, and blackboards.

Decreasing confusion in beginning and closing class work.

Inspection of classes as to size, location, etc.

The findings of the Superintendent touching any of the above or similar features should be placed before the proper associate superintendent for consideration and action. The Superintendent should not assume the responsibility of making corrections in such matters, but should see that the proper officer takes adequate action.

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The Superintendent may select any of the membership of the Bible school to conduct the opening or closing devotional exercises. He should, however, use discretion in making such selection. The spirit of devotion and worship should be prominent in this part of the school service.

Q. 33. In what particular will the "Plan for the Organization of the Bible School," published by the United Presbyterian Board of Publication and Bible School Work, most directly increase the efficiency of the school?

A. The "Plan for the Organization of the Bible School" will accomplish the following results if operated with a definite sincerity of interest:

1. Reduce the waste effort of the Superintendent and his staff.

2. Limit the loquacious tendencies of some superintendents and thereby give more time to the teaching process.

3. Stimulate the teachers and officers to use their efforts in more effective directions.

4. Correct the waste efforts of the monthly teachers' meeting.

5. Place responsibility by assigning definite tasks to specific individuals.

6. Increase the efficiency of the teaching force and suggest a standard by which every teacher may know whether or not he or she should remain in the school as a teacher without additional equipment in point of training.

7. Develop the influence of the school by making the duties of each worker more specific and consequently the Christian education more effective and substantial. Enlarge the influence of the school in the community.

8. Widen the scope of the work which the Bible school has been attempting to accomplish.

9. Systematize the organization and thus furnish the Superintendent a means of discharging his responsibilities.

Q. 34. What effect, if any, has the age of the teacher on his work in the Bible school?

A. This question cannot easily be answered without prejudice, and many people are not able, even with a conscious determination, to free themselves from prejudice when answering such questions.

Among the factors which enter the success of any teacher is personality. Personality is modified and influenced in a

significant way by personal appearance and characteristic habits. If the personal appearance is beautiful and the characteristic habits are not sufficiently unique to attract special attention, the resultant effect on the pupils is favorable. The personal equation of all people begins to crystallize at the age of twenty-five. Noticeable peculiarities in face or manner should be persistently avoided by those who would succeed as teachers. These peculiarities develop so slowly that the victim may not be conscious of them. The following noticeable mannerisms on the part of the teacher add much to the teacher's problem of securing and holding attention:

1. A stage nervousness of the mouth when reading or speaking when such is useless for proper articulation.
2. The removal and adjustment of eyeglasses when such is unnecessary.
3. Using one's handkerchief when cause does not exist, etc.

In addition to physical peculiarities and mannerisms, many teachers, subsequent to the age of twenty-five, develop objectionable habits of teaching. These habits may have originated from a method which at one time may have been acceptable, but long since has been found to have no value. An example of such is the question-and-answer method in which the pupil is commended for doing his full duty when he has merely memorized both the question and the answer. This method was accepted as good pedagogy three hundred years ago, but has long since become obsolete. Some teachers always begin the class period by ten minutes of study on the golden text of the lesson. In many cases this is not done from any rational motive, but because of a habit which has been formed.

Habits of selfishness, sensitiveness, and desire for recognition sometimes advance with the years. Teachers who have probably emphasized in their classes what Christ meant when he said "I am in the midst of you as he that serveth," are offended when the Associate Superintendent of Education and Evangelism asks such teachers to divide their classes on account of the large numbers enrolled. They do not want any members of their classes to be taken and seem to consider such an act as a personal criticism. They seem unconscious of the possibility of greater good coming from an enthusiastic coöperation with the Bible school organization. The same attitude has been noticed by some teachers when

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asked to allow one of their pupils to act as pianist or librarian. Such an attitude develops with age and is detrimental to any school.

If the physical, mental, and spiritual habits named above, all of which are detrimental to the largest success of the teacher, were not developed, age would not be a serious factor in teaching children. Furthermore the success of all teachers above the age of twenty-five will vary inversely as the prominence of these personal peculiarities.

Q. 35. Should all Bible schools make a "White Gift" offering to some cause outside of the local school?

A. This question can be answered only by the donor. Giving in all forms should come from a spirit of stewardship. Care should be exercised, however, that the individual does not confuse habit and duty. Some customs have been followed for such a long period of time that many people continue the custom as a duty. To continue a custom may or may not be a duty. To make a "White Gift" offering in the spirit of service is commendable. The donor must determine whether or not his gift shall go outside of the jurisdiction of his own church.

Q. 36. In what classes should the sexes be segregated in the Bible school?

A. The age of the children is a factor in answering this question. After pupils reach the age of ten or twelve years the teaching force should be both men and women. During the period of adolescence every boy should study for some time under the influence of a male teacher and every girl should, during the same period, study for some time under the influence of a woman teacher. No definite rule can be established which will be practical in all cases, but between the ages of ten and sixteen years the number of men on the teaching force should equal the number of women.

Q. 37. Should boys and girls be separated or segregated in the Bible school?

A. No. There is no physiological or psychological reason for such segregation except during the period named in the answer to question 36. It is true, arguments exist on both sides. It is true there are high schools for girls and high schools for boys, also girls' colleges and boys' colleges. There may be a slight advantage in such segregation, but the gain on the side of coeducation more than balances the advantages

of segregation. Education is life and not a preparation for living. The education any boy or girl receives must touch life in a vital way while such development is in progress if it is to be the highest type of education. Segregation has little value in the Bible school. Depending as we do on volunteer workers, the classes should not exceed twelve in number below the adult department. In the Beginners', Primary, and Junior classes the number should not exceed eight. This fact of number is a very important element in the success or failure of many teachers and should not be ignored. More space for classrooms may be needed to care for the extra number of classes if the number in the classes is thus reduced. Efficiency of work is our objective, even if it does require more room.

Q. 38. Would it be possible to assign the work mentioned in the new "Plan for the Organization of the Bible School" to the officers we now have, thus obviating the necessity of a reorganization of the Bible school?

A. Yes. In theory this is just as feasible as to reorganize the school. However, the condition of a few schools would, in a large way, be much improved if a reorganization were effected at the time of the annual election of officers. If no static condition worthy of criticism exists, and if desired changes do not demand immediate attention, a reorganization of the school would still be productive of good results if the new plan is to be adopted as a goal for future effort. These results will show themselves in reduced waste, more definite responsibility, increased membership, and a greater influence in the community.

Q. 39. How may teachers be taught the habit of promptness in reporting for work in the Bible school?

A. An interview with the Master such as Nicodemus had. Promptness is largely a matter of habit. If every Bible school teacher were paid ten dollars each Sabbath for teaching his class and no compensation when tardy, the problem of tardiness would disappear.

Q. 40. How may teachers for the Bible school be secured?

A. Almost all of our Bible school teachers are volunteer workers. This being true, we must depend upon a volunteer spirit in our church membership. The pastor may be of vital importance in stimulating this congregational attitude. If not a sufficient number are willing to give of their service,

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then a revival of religion in the Church is imperative. Assuming there is an adequate number who are willing to do the work assigned them, what must be the development necessary to qualify these people to teach? The Church offers a training course for teachers covering a period of three years, if only one lesson is completed each week. If lessons are recited more frequently, a shorter time than three years will complete the course. This course, supplemented by the close supervision of the Associate Superintendent of Education and Evangelism, should, in a meager way, qualify individuals to teach. Many people in the Bible school are asked to "take classes"; and if no particular problems in discipline arise, and if the pupils develop an affection for their teacher, they are rated by some superintendents as "good teachers." Good order and a winning personality are important assets for any teacher, but they do not, by any means, guarantee that the individual who has such qualities can teach.

Q. 41. Should social activities be encouraged in the organized classes?

A. Yes. Not only should this be encouraged in the organized classes, but in all classes. No center is better than the Bible school for worthwhile interests. This social element should not, however, be developed to the sacrifice of religious and educational growth. All organized classes should have at least one social evening each month. This social interest may be utilized to foster class spirit, class interest, and a high type of Christian fellowship. The selection of the committees that have charge of such social evenings will determine the success or failure of all social activities.

Q. 42. How may evangelism be taught in the Bible school?

A. A decision day and all "high pressure" methods indicate that skillful work has not been done by the teacher. If the teacher thoroughly understands child nature, has used his time properly, and adapted proper material to the changing needs of maturing children, the spiritual nature of each member of the class will develop. No special work need be done such as is generally done on decision day to lead children to a proper conception of their relationship to the kingdom of God.

Children do not become morally or spiritually sensitive until they have reached the age of approximately eight years.

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Previous to this point in their development, they may do what is right to please their parents or teacher, but their motives are not, except in rare cases, touched by a spiritual urge. They do not do right because they love goodness, but because it is the most appropriate thing to do and possibly "the line of least resistance." Subsequent to the eighth year, children experience their first personal feelings of idealism. They become more assertive and independent, and unconsciously are finding their heroes at whose shrine they will worship. Happy is that teacher who can, with a skillful guidance, lead them to construct for their hero worship such characters as Lincoln, Paul, and Christ. One character is not as good as another, not when it is the object of a little child's admiration and emulation. When any individual has been selected by a child as a standard for self-measurement, the standard at once becomes ideal. The teacher's responsibility involves a care that this standard is well chosen. Much of an individual's life and many of his choices are determined by how his teacher taught him between the ages of eight and twelve. Habits crystallize very quickly at this period, and ineffective or inadequate teaching at this age may permit immoral débris to accumulate which may never be removed. The following features should be stressed by teachers of children of this age:

1. The study of appropriate biographies.
2. Good companionship and environment.
3. Opportunity to see great men do great things.
4. Proper understanding of the place of the Church in society.
5. God's relation to people and Christ's purpose in his incarnation.

If proper care is used by a skillful teacher in properly caring for these five features, the result will be a high type of evangelism. Not only will children affiliate with the Church, but it will be a more intelligent affiliation than that produced by coercive measures. All teachers in our Bible schools are not skillful because many of them have not been taught or trained to teach. Since this is true, the Associate Superintendent of Education and Evangelism should see to it that each teacher of children of the "evangelistic age" is thoroughly acquainted with the importance of the five features mentioned above. Much care and thought should be

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given by the teacher to make certain that these features are developed, and that children appreciate the opportunity of becoming members of the Church.

Q. 43. How may a 100-per-cent attendance of teachers at the monthly teachers' meeting be secured?

A. The Superintendent is asked to grade his teachers by the standard for measurement found in the "Plan for the Organization of the Bible School." From his findings this question may be answered.

Three significant motives prompt people to effort. Bible School teachers are people, human people.

(a) Money compensation.

(b) Desire for popularity and honor.

(c) Thorough understanding of the stewardship of life.

These three motives which prompt people to exert their greatest efforts are named above in the order in which they are most frequently found to operate and in the reverse order in which they should operate.

Bible school teachers may be tardy on Sabbath morning. They may not attend the monthly teachers' meeting. If they are employed outside of their homes, and the employer names 8:30 A.M. as the hour to begin work, they will be on time. If their employer were to double their salary and name 7 A.M. as the hour for beginning work, they would again be present and on time. If teachers were paid for their services in the Bible school, they would rarely be tardy, nor would they omit the monthly teachers' meeting. This financial urge does not apply to a few, but to all. Some people are more mercenary in their motives than others, but none are free from the stimulation of financial gain.

The second motive is only less forceful than the first. A teacher who likes to appear in public will be present at the monthly teachers' meeting if the Superintendent will "honor" him with a place on the program. This may be done by suggesting that he is probably the best equipped to discuss a certain phase of the activity of the school, and assign him ten minutes of the teachers' meeting for the task. Some church members, having this same quality, will pay liberally to church expenses if elected as trustees or elders, and would reduce their payments if others were elected in their places. Some of our churches give no small attention and consideration to the problem of judiciously distributing certain honor-

able recognitions in order that the maximum of results will be realized in terms of money and service. This fact is not to be lamented, but to be assumed and reckoned with in the operation of any organization in which people do work.

The third motive fills no small place in the motives of our Bible school teachers and without which we could not continue. This quality of soul is found in every individual, but in some it does not manifest its presence. It may be cultivated. It is unfortunate that it does not come to the surface in the efforts of all teachers on the evening of the teachers' meetings. If the efforts of our teachers developed from this third motive, no anxiety should be experienced by the Superintendent concerning the attendance of our teachers either at the Bible school or monthly meetings.

It follows from such an analysis that if all teachers are to be present at the monthly teachers' meeting we must first of all determine to which one of the three classes our teachers belong. If to the first class, then we must pay them for their work in the Bible school; if to the second, the Superintendent should in some way, without wasting the time of the others, give them some honorable recognition; if to the third group, our Bible schools will enter very soon upon a period of larger success for the kingdom.

Q. 44. Should Bible school workers be paid for their services?

A. This question has been in the minds of many people for some time. It, however, is a question which must be interpreted according to existing conditions and the sentiment which exists in the local church.

The time has gone when the pastor of the congregation depended on the erratic but kindly ministrations of his church membership. Some pastors, even in this modern age, find it necessary or expedient to teach in the local public schools in order to maintain the modern standard of living. The work of such pastors must necessarily be seriously crippled if their vitality and interest are to be used in types of effort separate and distinct from the Church.

The answers to the following questions will determine whether material compensation should be given to the pastor, Bible school teacher, or any one in the Church or out of it:

1. Has an investment of time, money, or effort been made to secure equipment to do the work required? The length

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of time, the amount of money invested, and the effort used to secure such equipment are indices of the skill attained.

2. Are there a number of people who, by their equipment, are qualified to do the work required? In many vocations and professions it is difficult to qualify, consequently decreasing the number of workmen and correspondingly increasing the compensation. A common laborer receives a smaller compensation than a steel chemist, because a greater number of people are qualified to do the work of the laborer. If a position as general manager of a large corporation is to be filled, the number of those considered for the position will be much smaller than those applying for labor in the mill. The compensation will be in the same ratio.

3. Is the work of such a character that many people cannot qualify regardless of the time, money, and effort used in preparation?

Many people never become skilled surgeons, artists in music, or magnetic speakers because of mediocre native qualities. Great artists consequently receive more compensation than others who may have used an equal amount of money, time, and effort in their preparation.

4. Do professional regulations or legal requirements demand a certain specific standard of efficiency before the work is attempted? Trade-unions make specific requirements before work may be done in their vocations and before a union card is given. Doctors of medicine have specific professional requirements. State laws make specific requirements of public school teachers. If the State legal requirement is raised, the compensation of the teachers is correspondingly raised. Union wages of band and orchestra members are largely determined by their own regulations.

If these four tests are applied to the work of the pastor, members of the choir, and Bible school teachers or officers, the question asked will be answered.

Men have demanded and still require that he who ministers to the ailments of the body shall have the best equipment attainable, and expense is an inconsiderable factor if a child's life is in danger. Men are not so careful when dealing with the finest material nature affords, the human soul. It is no less difficult to correct evil tendencies on the part of people than it is to cure pneumonia or analyze steel, and the former requires as much skill as the latter. Evil tendencies become

chronic with age, just as physical ailments become incurable if proper and immediate attention is not given.

It will be suggested that any individual who loves the Lord certainly will be willing to donate his services to the Bible school. Is it to be assumed that carpenters, plumbers, roofers, stone masons, bricklayers, painters, lawyers, musicians, etc., will donate their services to the church? Many probably do so, just as many efficient and professionally trained teachers donate their services, and services by which they earn a living during the week and for which they are paid a substantial salary. The question is not whether or not some workmen so respond, but can any congregation expect to get efficient work done from such dependence? If all of the church members who were willing to give of their time in building a beautiful church were to report for work, none would be allowed to do the stone work but masons, none the brick work but bricklayers, and none may install the water system but plumbers. When the same people report for Bible school work, any one who is willing to "take a class" is permitted to begin work on a structure which is more sensitive, more easily marred, and requires much more skill than to erect the finest church, although it is built of granite.

Q. 45. How may more classrooms be provided in the Bible school?

A. Until recently, churches have been constructed primarily and, in most cases, exclusively for the preaching service. Little or no regard has been given to the adaptation of church buildings for educational work. In consequence, the Bible school is expected to do its work when the teacher must compete with sights and sounds which, in many cases, are destructive to the best efforts of the teacher. Good results require the elimination of such counter attractions, and such elimination means a separate room or place from which is excluded the annoyance always present when classes are grouped closely together in an open room.

To provide a solution for this problem involves some factors which are difficult to control. The solution may take one of three forms:

1. Remodel the church building and, by changing the structure or adding to it, adapt it to Bible school work as well as to the preaching service.
2. Enlarge the basement.

3. Use screens or temporary partitions for inclosing classes.

Many churches are using some one of the three solutions mentioned and with results which are in proportion to the effectiveness of the method they have used.

Coal may be hauled in a touring car, and a race horse may be used for plowing, but the results, like those in the Bible school, always fall short of what proper adaptations would insure.

Some new churches are now being erected with due regard for the Bible school department; others, like some homes, could make a wiser adjustment of space. It is possible to meet the demands of the modern church school with a reasonable expenditure of money and thus insure accommodations from which the best might be secured.

Not only should the church building be adapted in a specific way to the necessities of the work of the Bible school, but the arrangement of the classes in such a building is of vital importance if the maximum of success is to be realized.

Q. 46. What are some of the most serious difficulties which the "Plan for the Organization of the Bible School" will encounter?

A. The Plan for Bible School Organization which the United Presbyterian Board of Publication and Bible School work has published is not an automatic cure-all for the ills we have, but will serve as an adequate blue-print for a much larger success if it is followed accurately.

Some of the difficulties which will be encountered are:

I. The Superintendent or Associate Superintendents may not be chosen according to the qualifications specified. A blue-print for a building will not produce good results if soft pine is used where the specifications require steel girders.

One of the qualifications specified for the Associate Superintendent of Education and Evangelism is that he shall be educated and have definite professional training as a teacher, and that he shall be able to function as an educational supervisor. If he is a professionally trained teacher, he will, by close supervision of the class activities of the Bible school, be able quickly to detect causes of inefficient work. If he is able as an educational supervisor, he will be able to correct these causes of inefficient work with a tactful diplomacy or recommend to the Superintendent a change of teachers. True it is, this is a new procedure in the church Bible school, but

we must either follow along in the beaten path of our fathers or advance. To advance means that we must travel over new ground. The path which leads from where we are to where we should be traverses this work of the Associate Superintendent of Education and Evangelism. Pastors and Superintendents must insist on progress in the Bible school if it is to hold a worthy place among the progressive agencies of the country. Inability, indisposition, and spiritual slouchiness on the part of the Associate Superintendent of Education and Evangelism are among the most serious difficulties which the new Plan for the Bible School Organization must encounter. What is true relative to this Associate Superintendent of Education and Evangelism, is true with respect to any one of the other four associate superintendents.

2. A second difficulty which may present itself is a supposed inability to remove inefficient teachers. If the salvation of the Superintendent's son depended on the removal of the lad's inefficient teacher, the teacher would be removed if the Superintendent knew the facts. The future of the boys and girls of any denomination are definitely influenced by the Christian education they receive in the Bible school. The problem of retaining our young men and women in the Bible school, stimulating interest in our Young People's work, and the seeming necessity of a Decision Day may be solved by the same formula. The solution will involve the efficiency of the teacher in the Bible school. The Superintendent should have the facts. This is one of his responsibilities. His information must come from the Associate Superintendent of Education and Evangelism. Consistent with this policy, the officers and teachers of the entire school should be elected each year. Good officers and teachers of the entire school should be reelected as long as they remain efficient. These may seem hard facts. They are said with the consciousness that many of our Bible school teachers are well equipped for their work as teachers and without any intention to reflect, in any way, on the loyal devotion and spiritual companionship of many teachers who cannot teach. They are meant, however, to stimulate the proper officers to correct conditions in the teaching force in many of our schools. These conditions are largely responsible for the spiritual lethargy on the part of many of our young people and the consequent severance of their connection with the church Bible school.

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3. A third difficulty which may present itself is a seeming lack of originality on the part of the five associate superintendents. Originality, like genius, is ninety-nine per cent hard work. The duties specified in the Plan for Bible School Organization will furnish an adequate substitute for the specific duties which originality might suggest. Until these specified duties are performed no original plan need be emphasized. The most important reason for publishing this booklet is to place in the hands of the Bible school officers definite and specific directions regarding duties which demand attention.

4. A barrier to success in many schools so far as this new plan is concerned is the feeling which exists in the minds of many Bible school officers that a position is primarily to be held, and that to appear wise and seem busy will, in some unknown way, have a good influence. Influence, devotion, loyalty, and spirituality are excellent qualities, but Christian education is the significant objective of the church Bible school, and in reaching this all these other things will of necessity be added. Paul had an objective, and he pressed toward it, and when he had finished his work he was able to say, "I have finished the course, I have kept the faith."

Q. 47. Is it possible that some people may never become efficient teachers in the Bible school? How might this lack of capacity be indicated?

A. All men cannot become skilled mechanics, popular lecturers, good housekeepers, or skillful surgeons. Such incapacity as the question suggests may be indicated by an unwillingness to be taught. It may show itself by a lack of energy, enthusiasm, or intelligence. The teacher who can teach best is the teacher who is willing to learn. Preparation, personal appearance, and personality are vital factors in the teacher's success. The teacher who holds tenaciously to the traditions of the past, and is either unwilling or unable to keep his mind open to the truth, has a short future as a teacher. No operation requires so much skill, and in no activity are more blunders made than in the teaching process. Of one thousand pupils who enter the public schools only fourteen graduate from college, and of these fourteen only one reaches distinction. The important cause is found in the awkwardness of the teaching process. What is true in the public schools is more strikingly true in the Bible school.

Willingness to learn is the formula by which the problem may be solved. If a teachers' training class is not in operation in each church, one should be started.

Q. 48. Is it essential that the teachers of the Bible school read professional books? If so, which ones are best?

A. Every man or woman who pretends to do progressive work reads weekly a magazine devoted to his or her particular work. This problem may be solved most easily in the modern Bible school by placing in the hands of the Bible school librarian a few well-selected books which may be used by teachers who are desirous of becoming more skillful in doing their work. This method of distributing the books will materially reduce the cost to each teacher. These books should be purchased by the school and the librarian should use care in keeping an accurate record of all books loaned. The Bible School Secretary of your denomination will gladly furnish a list of these books on request.

Q. 49. Is it ever wise to have pupils recite their verses in concert?

A. Yes, if they are too timid to hear their own voices when others are silent or when some cold, trite, and commonplace fact, such as "There are thirty-nine books in the Old Testament and twenty-seven in the New Testament," is to be remembered for purposes of utility only. Even in such cases concert work is very doubtful pedagogy.

Q. 50. How much time should a teacher use in distributing papers to his class, taking the record of attendance, and caring for the class offering?

A. The teacher should, when possible, delegate this work to some capable pupil of the class who should do the work accurately, at the proper time, with celerity, and without attracting the attention of the other members of the class.

Q. 51. Is it as important for the adult members of the church to attend the Bible school as it is for the children?

A. Yes. There is no relative importance in the salvation of souls. Sometimes "a little child shall lead them," but many children are placing their feet just where their fathers' and mothers' feet have pressed the soil.

Q. 52. Does it not require special skill on the part of the teacher to teach the "Graded Memory Work" according to the method outlined in the booklets recently published by the United Presbyterian Church Board?

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A. No. The teacher should first determine which one of the three purposes named in the booklets will meet the requirements of the memory selection. After this is determined, the following steps should be taken:

1. Explain briefly the circumstances under which the selection was first given. In some instances even this step is not essential.

2. Discuss briefly the men and events associated with the utterance.

3. Explain the meaning of the selection.

4. Memorize the selection.

5. Class discussion of its application to practical life.

6. Review frequently.

The mere verbal repetition of memory selections falls as far below the standard of good teaching as the covered wagon falls below the modern means of transportation.

Q. 53. Should a teacher use either lesson leaf or notes when teaching a class?

A. No. The preparation should be elsewhere than in his hand. The teacher should not attempt to teach the lesson scheduled for the day so much as to establish a principle in the souls of the members of the class. The lesson in the quarterly only furnishes a theme or a text for accomplishing this purpose. If the lesson has not been so taught as to be adaptable to practicable life, the work has not been well done. The discussion of the lesson in the quarterly offers a method of approach and furnishes an adequate guide to accomplish the purpose intended, but it does not pretend to teach the lesson. Attention and interest cannot be maintained when the teacher's attention is divided between the class and his lesson paper. More preparation on the part of the teacher will correct this error of many teachers.

Q. 54. Are class contests for attendance, including "Red and Blue Drives," "Automobile Races," etc., wise methods for increasing the attendance in the Bible school?

A. Yes, if a better plan is not possible (see answer to question 23). Great care should be taken, however, with artificial incentives, that one or both of the difficulties named below do not arise:

1. The center of interest in the class and the subject of discussion from the Superintendent's desk may be the contest instead of the spiritual development of the pupils of the school.

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2. A habit of mind may be developed on the part of the pupils which may render subsequent work irksome and tiresome unless there is attached thereto some prize or special stimulus. This will dull the finer qualities of the mind and spirit in the presence of daily tasks.

Q. 55. Is not an enthusiastic spirit, after all, the most important factor in the success of the Bible school? Can this spirit be secured if the Primary Department has its opening and closing exercises of the school separate from the remainder of the school?

A. Yes, if enthusiasm is the objective of the Bible school. If a thorough development of Christian character is the objective, the teacher must assume the responsibility and be given a chance to do the work assigned. True it is that so-called "pep" and enthusiasm during the opening and closing exercises will develop the school's activities. In all cases, however, the spirit of reverence and devotion will make a larger contribution for the success of the teacher who is trying to develop in the minds of the children of her class the principles of service and stewardship. If the opening and closing exercises can create a true spirit of worship, they will have served their true purpose. Anything which operates against the spirit of worship or the spirit of reverence is questionable in the Bible school.

A worshipful and reverential spirit is not of necessity a sad, sorrowful, or pessimistic condition, either of spirit or countenance. The very nature of a worshipful spirit is enthusiasm and joy. The object of such enthusiasm will determine its character. In the Bible school Christian education is the goal to be reached. All other factors are secondary in importance and only means to an end.

Any school which has a live, energetic, and enthusiastic opening and an interesting review of the lesson by the Superintendent, or a substitute, at the close of the Bible school hour will secure a school spirit which may be attractive to many people and will serve the additional purpose of advertising the school. Some pastors and superintendents interpret such conditions as indices of Bible school efficiency, even when the time of the class period is of necessity reduced to make such provisions possible. The Bible school is an institution which should represent Christian education rather than

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superficial inspiration. The teacher is charged with this responsibility and cannot delegate it to general school exercises, either at the opening or closing of the study hour. Such services are solely for the purpose of making the teacher's work more effective and should be so reduced in point of time that the teacher's work will not be restricted or relegated to a secondary position. Emphasis placed elsewhere seems an incorrect estimate of values.

Q. 56. Aside from the preparation of the teacher, what is the most essential factor in the teaching process?

A. The character of the questions asked. (See answer to question 16.)

Q. 57. What provision should be made in the Bible school course of study for teaching the principles for which the denomination stands?

A. In order that any question may be correctly answered or problem solved, it is first essential that there shall be a standard for measurement, a formula for the solution, or established principles by which the accuracy of the solution or answer may be determined. An attorney cannot easily analyze a criminal or civil case until he knows the law which touches the case or has a precedent established by the courts. The surveyor measures land accurately because of an agreement which has been reached among members of his vocation to consider an acre equivalent to one hundred and sixty square rods. He accepts this fact in his work. The doctor has no disposition to question the fact that a blood temperature of one hundred and four degrees or a blood count of thirty-five thousand indicates serious congestion in the body of his patient. Nothing is correct except as it is measured by an accepted principle, rule, or standard.

What are the characteristic principles of your denomination? It is naturally assumed that the Confessional Statement recently adopted constitutes the formula by which this question should be answered for the United Presbyterian Church and consequently should govern the principles to be taught in its Bible schools. It is unquestionably wise that there should be taught in the Bible school some of the important and significant landmarks which have been recognized during the history and development of the denomination. The transition periods which have marked its progress

are not only interesting, but stimulate devotion on the part of the modern Bible school pupil.

Relative to the fundamental principles on which any denomination stands with all other orthodox evangelical Churches, it may be said that these are generally taught in the regular course of study in our Bible schools and these principles can in no way be minimized. They form the foundation on which the Christian Church has stood during its progress and struggle through the criticism and attacks which have been aimed at its very life. These principles are as eternal as our religion and should be ever present in the mind of the successful teacher in the Bible school. They have that quality of permanency which a course of study for the Bible school requires of all material presented to its pupils.

When the distinguishing principles of any denomination as they now exist are reduced to their lowest terms, it will be found that what distinguishes any denomination and renders it unique among other evangelical denominations is not so much doctrinal as spiritual. It may be a feeling of stewardship of life and possessions. The history of any Church will be a great inspiration to the pupils of the Bible school, and when properly presented by the capable teacher will be of real value to the whole Church of God.

True it is, there are many essential and fundamental principles which should be emphasized in every Bible school whose aim is to train for Christian service. Such principles are the Bible as the infallible Word of God, the results of sin, the acceptance of Christ as a personal Saviour, the need of atonement, belief in a future life, etc., but these are not characteristic of any denomination in that they distinguish it from others.

Q. 58. What is meant by a Bible school survey and what is its purpose?

A. In answering this question it may be said that very few surveys have been made in Bible schools. Our public school systems, however, have demonstrated their efficiency and value. Their operation may be indicated by an illustration. The Board of School Directors of a certain city may suspect that the maximum of results is not being secured from its schools or that the results are not commensurate with the cost. In consequence of such a conviction the Board may

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employ a committee, generally three in number, of impartial experts to inspect or survey its school system. This committee is expected to make a definite and specific report of all features which operate against good results or which produce waste, and also to recommend any correction which will increase the effectiveness of the work. This report is expected to include adaptability of buildings, character of teachers employed, nature and quantity of books and supplies, management, number registered in each class, spirit of employees, etc. When this report is made, the School Board is then able to correct the errors or defects which may have been discovered in the system. It is vital to know first what and where are the mistakes if economy of effort and money is to be used. It is equally essential that, having discovered the faults and defects of the system, the Board of School Directors shall correct such errors. Money and time have been wasted if activity ceases when the survey has been completed.

Many people ask their physicians annually to make a complete survey of their physical condition in order that they may know whether or not any condition exists which may be operating against their health or physical happiness. Their money and time would also be wasted if, having found a source of weakness, they refuse to use their best efforts to correct the ailment.

What is true of the public schools is more essentially true of our Bible schools. It is first imperative to locate the place where improvement must begin.

The Bible school differs from the public school in that a failure in the public school will come to the surface and become noticeable. This failure may show itself in college entrance examinations or it may become evident by the regular school work, by examinations, or by the Standardized Tests and Measurements. In public school work, neither a teacher nor a pupil can fail and successfully conceal the failure. The school survey will make clear to the members of the Board of School Directors the causes of such failure, although they may not thoroughly understand in detail how these causes produce inadequate results.

The Bible school differs from one's physical condition which a physician may survey in that the failure of the body

to do its proper work will become evident by disease and illness. Again the patient may not thoroughly understand how the causes assigned by the physician may produce illness. In both cases, however, the failure is admitted and in most cases the remedy is applied.

On the contrary the failures in our Bible school work do not seem to be so readily noticed or admitted. This difficulty arises from an improper estimate of values. Attendance and regularity in many schools are taken as a conclusive evidence of success. These are without doubt essential to the best results, but attendance and regularity either in the public school or Bible school will not obviate absolute failure any more than the habit of eating regularly will render one immune from scarlet fever. If the purpose of the Bible school is clearly understood and is allowed its full force in determining the facts found in a careful survey, the vital causes of failure will more quickly be discovered. When discovered the remedy should be used.

The Secretaries of the Bible School Departments of a few denominations have surveyed some of their Bible schools. The conditions discovered reveal the following general facts:

1. The most significant weakness is found in the organization.

2. More than one-half of the time used in memory work is wasted.

3. Less than twenty-five per cent of the proper number of our young people of adequate age join the Church each year. By the proper number is meant at least three per cent of the church membership.

4. A very small number of the teachers have done any substantial professional work to increase their efficiency.

These are only a few of the facts that were discovered in these surveys. These facts indicate an unpardonable waste in both effort and money. Such facts, if found in the manufacturing plants owned by some of the members of the schools surveyed, would bring sleepless nights and much enthusiastic effort. These are suggestive facts. They are given without any intention of claiming that all schools of any denomination may be safely judged by the facts found in a few schools. When these schools, however, manifest a noticeable spirit of enthusiasm and energy, and when their officers seem happy and contented, it adds to the complexity

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of the problem of securing results which a Bible school should and must produce if it is to justify itself as an organization for Christian education.

Q. 59. Should a teacher who has "built up" her class from two or three to the number of fifteen or twenty be asked to divide the class, on account of numbers, giving a part of her class to another teacher?

A. It is difficult to estimate the facts in this case without prejudice. There are two types of people in Bible school work who have had the experience involved in this question and who will not readily agree on any answer. The first group includes those who have a clear and intelligent conception of the nature of Christian education and understand the pedagogical problems of interest, attention, and the teaching process. The second group is composed of those who, if they were to become pupils in any class, would become irritated when the teacher did not make a judicious distribution of the questions, thus giving them their full share. These people generally consider any question as a thing to be desired and most adequately answered by a Bible quotation. As teachers, this group is always energetic and enthusiastic in building up class membership and in securing the maximum of Bible school offering. If a contest of any kind is launched, the class, under the management of a teacher of this group, may be expected to win whether it be a contest for attendance, memory work, or offering.

The answer to the questions under discussion must be Yes. No teacher under the conditions which exist in the Bible school can do good work in the Beginners', Primary, and Junior Departments who has enrolled in her class more than eight pupils. Those classes in the Young People's Department should not exceed twelve. If the question-and-answer method is used, the classes in the Adult Department should not exceed twenty-five. This plan makes effective teaching possible and reduces the problems of interest and attention to a minimum. The argument may be used that the teacher who has used her time and energy to increase the class in point of numbers should be allowed to retain them and should not be asked to "give them up." This is an expression of selfishness which bids for popular applause, and not an argument. The disciples of Christ argued for the same prestige when they became anxious for the greatest position in

the kingdom. The world knows of no finer quality of soul than that shown by the man who saved the life of a stranger and disappeared lest his name be used in connection with such heroic efforts.

The teacher who is willing to augment her class membership should feel happy when the Associate Superintendent of Education and Evangelism divides the class in order that the maximum enrollment for all classes in the different departments may be maintained and the best teaching accomplished. Such a teacher has much of the spirit of the Master when he said, "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." There are some pupils who come into the class "critical only with themselves" and with a prayer in their souls that they may be qualified to see the light as the lesson is taught. There are others who come into the class anxious that the teacher ask them their full share of questions and, failing of such an opportunity for self-expression, they are critical of the teacher and also of answers given by the other pupils of the class.

It may also be argued that there is inspiration in large numbers and that the teacher who has developed a class of twenty in the Primary or Junior Department can do better work on account of such inspiration. It is to be conceded that an *esprit de corps* exists in a large class which is not so prominent in a small class, but even this class morale is only of secondary importance in Bible school class work. Substantial Christian education is fundamental and primary during the class period. The class and school spirit may easily be developed during the expressional periods of the Bible school and during its social activities. A deal of sanctity, however, attaches to the class period because of the necessity of individual attention on the part of the teacher to those mental and spiritual coördinations which the pupils are establishing. This is imperative if our pupils in the Bible school are to realize the most vital part of Christian education.

Q. 60. Is any recognition to be given for the successful completion of the "Graded Memory Work" published by the United Presbyterian Church Board?

A. Yes.

Any pupil who successfully completes the work of any one year will be entitled to receive a certificate for the work

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done. When any booklet has been completed, a diploma will be issued.

A statement from the pastor or superintendent will be a sufficient voucher for awarding certificates or diplomas to any school. These certificates and diplomas will be furnished any school at cost price.

Q. 61. What is the best method of correcting the rolls for the different classes in the Bible school?

A. The best method to use for such correction is as follows:

Ask each teacher to submit his class roll to the Associate Superintendent of Attendance once every month if correction is desired. This class roll should be corrected by no one but this officer. Any name that is to be canceled from such roll should be eliminated by drawing one straight line with a pen and red ink through the name. Care should be used in crossing out these names that the teacher's record card or roll book may not be mutilated. This presupposes another question. What conditions will determine when any name shall be taken from the roll?

The Associate Superintendent of Attendance should be very careful that uniformity is used in the elimination of names from class rolls. The factors which should determine the standard for such elimination are as follows:

1. Has the pupil been absent during an entire quarter?
2. Has he moved to another Bible school jurisdiction?
3. If he continues to live in the community, has the teacher or any pupil investigated the cause of the pupil's absence and made at least three special efforts to restore him to membership?
4. Has he been physically able to attend Bible school?
5. Has any other circumstance, over which he had no control, rendered his attendance impossible and will such circumstances continue to exist?

Q. 62. What would you advise as the best procedure when I find a teacher who has not been following my suggestions regarding the management of the class and the method of her teaching? I am an Associate Superintendent of Education and Evangelism.

A. All teachers should be allowed as much freedom as possible in class management, and you should use courtesy, diplomacy, and tact in your suggestions for improvement.

This freedom in class management, however, should not show itself by inattention and a lack of industry on the part of the pupils. The teacher who uses extensive notes or a quarterly during the class period, tolerates disorder, follows no plan, and violates the principles of the art of questioning, should not excuse himself on the basis of originality and individuality. Errors may show an individuality, but are not to be excused therefor.

Some teachers are reluctant to take advice from anyone, and because of self-imposed habits have ceased to learn, thereby reducing their efficiency as teachers. For such people patience and skill must be used by you.

The fact that you have been chosen to supervise the educational activities of your school indicates that your Session, pastor, and superintendent have confidence in your professional ability as a teacher. In consequence of this responsibility all teachers should be willing to follow your guidance. The teacher who is most willing to learn is, because of such quality, better able to teach.

Many teachers in the Bible school have had no professional experience as teachers and will meet many difficulties. These should be most willing to follow your instructions with enthusiasm. Some teachers are not teaching the grade of pupils for which they are best fitted and changes should be made.

Indisposition to follow the instructions of any Associate Superintendent may be due to a misunderstanding. This should be assumed by you until you are convinced otherwise.

No organization can successfully operate without good management, supervision, and the disposition to coöperate. Insubordination will wreck any concern and no teacher who expects his pupils to follow his guidance should be insubordinate. The best judgment should be used to secure the best reaction from every teacher. When, in rare cases, this seems impossible you should correct the difficulty in your recommendations to your Superintendent relative to the appointment of teachers.

All teachers and workers should understand that coöperation means success. (See answer to question 67.)

Q. 63. How can evangelism be taught in the Bible school?

A. An opinion seems to exist in the minds of some people that skill in teaching and an evangelistic spirit are incom-

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patible. It does not follow that when an individual receives professional training in any type of work he consequently loses his enthusiasm for Christian service. There are others who have a firm conviction that any individual, regardless of his intellectual equipment and absence of professional training, can do good work as a teacher in the Bible school if only he has been converted to the Christian faith, is devout, and spiritual in his thinking. It is not to be questioned that the prerequisite and fundamental quality of a successful teacher is an enthusiastic Christian spirit and a disposition to consider life a stewardship. This devotional spirit alone will well serve any individual as a motive power for his own life, and will render his companionship safe for those who may be in his company, but it will not of itself qualify any individual skillfully to develop the same quality of character in others. Many excellent football players are absolute failures as coaches. Some pious ministers are ineffective in their preaching. The scholarly lawyer does not always win his case in court.

Evangelism may be skillfully taught in three ways:

1. By such a study of men as will develop in the mind of the pupil the feeling of admiration and respect. Paul, Abraham, and Moses were such men. Children are hero worshipers and will follow their hero. It would furnish embarrassment to some of us and possibly happiness to others if each individual knew how many children were following him as their hero. If the life of Herod or Judas is properly taught, the pupils will place a barrier between themselves and disloyalty, and in addition will allow their consciences more freedom in pointing out the choices which they must make. Whatever touches a child's hero touches him.

2. The second method of teaching evangelism is to develop the habit of spiritual thinking. Not many people, when they read the incidents of the morning paper, ask such a question as: I wonder what God thinks of that? Does this sudden death mean that he has finished the work God gave him to do? Is the attitude which that country is taking politically to be used by God in some way to shape its destiny? Does God concern himself with such incidents as baseball scores? Did any of these people who are advertising for positions ask God to qualify him for his last position, and will he ask God's assistance in his new position? What is the lesson God

means to teach by permitting so many violent deaths and so many crimes?

Questions similar to the above are not common to many readers. This is due to the fact that few people have developed the habit of thinking in terms of God. It may be developed most easily by practice. The teacher may ask five such questions each Sabbath touching on subjects which may, in a vital way, affect the lives of his pupils. Great care should be taken that incorrect ideas concerning God and his relation to man are not presented to children. God does not always punish the sinner in this world. A storm which destroys a man's house does not necessarily indicate that God is displeased with the owner.

3. Evangelism may very adequately be taught by a special reference to the relationship which existed between God and some of the important characters found in the Bible. The lesson of the Last Supper could be taught psychologically by discussing the operations of the minds of Judas, Peter, and those who gave Judas his money. It could be taught historically by correlating the Last Supper with the preceding work of Christ. It may be taught from an evangelistic viewpoint by developing the feeling which Christ had for Judas, Peter, and the others of the twelve. This feeling of kindness, pity, mercy, sympathy, and helpfulness, if properly presented, cannot fail to develop a definite condition of mind on the part of the pupil toward our Lord. This is evangelism.

Other methods may be used, but the three mentioned above are most easily presented, and some of these three should be stressed in every lesson of every Bible school.

The teacher should not expect to secure adequate results by urging children to be good, emphasizing the moral of each lesson, calling special attention to the elect, or by lecturing methods.

Q. 64. Of what should the worship program of the opening and closing exercises of the Junior Department consist?

A. The opening and closing exercises of the Bible school program should primarily serve the purpose of creating an atmosphere in which the teacher's work may be most effectively done. (See answer to question 3.) That there shall be two such exercises, one at the opening and the other at the close of the school, is largely arbitrary. Hearing class reports

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and announcements are sometimes considered imperative, and should be presented unless they can be better presented in some other way. It is advisable to make such reports very brief, and if possible to place them on a bulletin board erected for the purpose. In some schools the class period closes the program, thus avoiding waste time.

Q. 65. What is the best method of removing doubt from the mind of a pupil in the Bible school?

A. Doubt suggests the presence of faith. Very few people have that quality of faith which is entirely free from doubt.

There are three elements which enter the development of faith. These are *confidence* in the person or source of the information, *experience* involving the information received, and a divinely wrought *reliance* upon the information.

Doubt is most prominent between the ages of fifteen and twenty. This is largely due to the fact that pupils at this age have begun to do their own thinking, and in some cases their thoughts have, through the carelessness or ignorance of some one, been misdirected. The associates of young men and women and the books they read have a very significant influence on their habits of thought. Many books are written whose subtle influence has a tendency to wreck confidence and belief in the Bible. A destructive influence is erected without a possible hint of supplying a substitute for that which is shattered. No book or individual is worthy of consideration that destroys only. A denial of any statement, whether such statement be taken from the Bible, from a book of less worth, or from the conversation of a friend, is not so pernicious as a suggestive intimation of its untruth. Doubt and the disposition to question the veracity of our friends is a habit which may be broken if careful and energetic attention is given to their non-continuance. True it is, there is a possibility of becoming too credulous, but such a possibility is rarely manifested.

No person has ever denied the Bible or any other source of accurate information without a cause. This cause should be examined carefully and eliminated, not by an ultimatum, but by a kindly admonition and advice. Many concrete illustrations should be used to show the facts. Facts cannot be denied. Doubt has frequently arisen concerning the facts of the Bible because the lessons learned in early childhood were not consistent with the facts learned in later years. This

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places a great responsibility on the teacher to so present the Book that subsequent information will only intensify the education of early days. To teach facts it is not only necessary to know them, but to know how to present them to others so that there shall be a proper understanding of the truth and no chance for a misinterpretation. It is not easy to teach the fact of Santa Claus without a subsequent misunderstanding.

Experience which involves any information tends to confirm the information if it is accurately understood. If the facts presented in the information given are not comprehended, experience which involves these facts may not be appreciated and their connection with or appearance in the experience may go unseen and unheeded. Information relative to driving an automobile must be definite and well understood or the experience of driving will be reduced in value. If both steps have been intelligently taken, and sufficient experience has been secured, the result will be a faith in the driver's mind that he can drive. There are times when even the best drivers are perplexed and in doubt, but such a mental condition is the best indication of faith in their ability.

Concerning the third element which enters the development of faith, little need be said. Some people are able to say, "I know that my Redeemer liveth." This spiritual condition can neither be analyzed nor doubted on the basis of psychology. It has no accurate explanation outside the realm of the supernatural. This supernatural conviction finds its roots leading into the other two elements of confidence and experience, both of which lead only to faith and not to a definite knowledge.

Concerning any honest doubt it should ever be kept in mind that the facts will bear the closest inspection, and it should also be remembered that Christ advised Nicodemus to do the will of the Father if he would know the truth. No better advice can be given to anyone who honestly desires to avoid a dangerous doubt.

Q. 66. At what age should missionary work be stressed in the Bible school, and how should it be done?

A. The most appropriate time to emphasize the study of missions is from age ten to age sixteen. The normal child is not much interested in others until he is nine or ten years of age. Prior to this age altruistic motives are foreign to his

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nature and he can learn such only in a mechanical way. He may have an adequate understanding of the value and necessity of helping others when he is seven or eight years of age, but he has no appreciation of such things as a vital factor in life. After age sixteen he may develop the missionary spirit, but he will do it with an accompanying waste of time and effort on the part of his teacher.

There is no best method of teaching anything unless the personal equation of the individual pupil is known. At the age of ten years children begin to appreciate the pleasure and necessity of companions. In consequence of this they are brought face to face with problems which involve the golden rule. The approaching period of adolescence compels them unconsciously to desire the approbation and esteem of their fellows. This unconscious physiological and psychological development is the most fertile spiritual soil in which to sow seeds of missionary value. One lesson at this period will produce more fruit than days of later effort. Two logical methods of approach will be effective.

The first step to be taken in the presentation of missionary instruction is concerning the facts. Information concerning the condition, lives, social customs, laws, joys, and suffering of those who need light forms a fundamental basis not only for missionary instruction but for evangelistic effort. Much significance attaches to the necessity of missionary work when a clear vision is secured of the conditions under which ignorant people live, the low grade of pleasure they experience, and their hope for a future life. The history of missions shows that for every two dollars expended a soul has been converted and brought to the light. Such stock pays large dividends.

The second step should be a sympathetic biographical study of worthwhile men who have made distinct contributions to missionary history. Such men as Paul, John G. Paton, and Livingstone cannot fail to produce results in terms of admiration and emulation. The presentation of such biographical study should be skillfully done.

Q. 67. How may an undesirable teacher in the Bible school be removed from his position with the least possible friction?

A. On page 13 of "A Plan for the Organization of the Bible School" a standard is given for the efficient teacher. At least once each year every Superintendent should counsel

with his Associate Superintendent of Education and Evangelism concerning the standing of each teacher in the school, using this standard as a basis for measurement. The Bible school which has any teacher below 70 per cent on this standard, and cannot or will not correct the defect, is unfortunate.

How can it be done? Most people, Bible school teachers not excepted, appreciate frankness and honesty on the part of their superiors. This problem addresses itself primarily to the Associate Superintendent of Education and Evangelism, who should recommend his findings and desires to the Superintendent. The Superintendent alone should dismiss, appoint, or make changes in the teaching force. All actions of the Superintendent are subject, however, to the ratification of the Session of the church, and before becoming effective should be so ratified unless the Session directs otherwise. The recommendations of the Associate Superintendent of Education should be accepted and followed by the Superintendent unless he has good cause for modifying such recommendations. This professional recognition among the school officers is vital to effective coöperation.

When any teacher is found below 70 per cent on the standard of measurement, the following four steps should be taken in an effort to solve the problem:

1. The Associate Superintendent of Education and Evangelism should, in the monthly teachers' meeting, state very clearly the defects and marks of inefficiency noticed, together with an equally distinct remedy for the same. No personalities should be allowed in such discussions. If the faults noted are made explicit and the method of correction made so clear that misinterpretation is impossible, improvement should be noted during the following month. The discussion of such "earmarks" of weakness and the remedy therefor in the monthly teachers' conference will not only be advantageous to those teachers who have a special need for such advice, but it may obviate many difficulties and errors on the part of stronger teachers.

2. If the first method of solution fails, it then becomes necessary for the Associate Superintendent of Education to have a private and tactful interview with the teacher who cannot correct his difficulties from the advice and discussion given in the teachers' meeting. During this interview the Associate Superintendent of Education should emphasize and

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make clear that a weakness exists and that mediocre results come from such weakness. Correction cannot easily be made in the work of anyone who does not or will not see that error exists. The teacher should also be advised as to a specific method of correcting the error and should see with equal clearness how the method should be put into operation. Destructive criticism should never be isolated from constructive advice, and it is wise to remember that many people, when they ask for advice, mean approbation. Seneca said: "Let no man presume to give advice to others that has not first given counsel to himself." In addition to such personal counsel, the inadequate results being secured should be carefully examined with the teacher.

3. If the first and second methods fail, the Associate Superintendent of Education should determine whether or not a transfer of such teacher may not be wise and productive of good results. Many teachers are inefficient because they are attempting to do a kind of work which they are not equipped to do, or are teaching a grade of pupils to which they cannot easily adapt themselves. If a transfer can be made which will produce good results, the problem has been solved.

4. If the first three methods bring no solution to the problem, and the Associate Superintendent of Education has been thoroughly sincere in attempting to reach satisfactory results by the use of one or more of these methods, it follows that only one road remains open. The teacher must be replaced by one of higher grade. Such dismissal may take the form of a frank statement made by the Superintendent to the teacher that his services as teacher are no longer needed. The Superintendent should at this point be as frank and honest as he expects his teachers to be. He should ever remember, however, that tact, courtesy, and good judgment are vital to his success as an executive. This tedious method of dismissal is not used in modern business, largely for the reason that modern business does not depend on volunteer workers. In the Bible school, however, it seems imperative.

Some pastors and superintendents are opposed to the use of the fourth method given above and not without some cause. There is a disposition on the part of a few people who teach in our Bible schools to be insensible of their inefficiencies and very sensitive to criticism. Such people are disposed to become irritated and to take offense if their

services in the Bible school are not sought, or at least are not retained. Following such offense, friction in the Bible school develops and the condition becomes ominous. This attitude certainly does not come from the spirit of the Master and should convince anyone who manifests such a spirit of his inability to stand before children for the purpose of teaching them the principles of the Christian religion.

However dark the clouds may become from such an effort to correct inefficiency in the Bible school teaching force, it becomes a question for serious consideration whether or not such drastic action is not imperative if some of our young people are, because of such defects, dropping out of our Bible schools, out of the Church, and possibly out of the kingdom itself. Teachers will do well to keep this ever in mind.

Q. 68. How can the adolescent pupil be interested in the Bible school?

A. By using good teachers and a good course of study.

Let it be understood that a good teacher for adolescent pupils is not one who frequently starts the lesson hour by discussing basket-ball games or baseball scores. Such reference to irrelevant subjects suggests inability to do in the Bible school that for which the Bible school exists. Pupils are good judges as to whether or not the teacher is able to use the Bible school hour for doing Bible school work.

Q. 69. How may good teachers be secured when not many are found in the Bible school?

A. How did the United States secure an army of efficient soldiers when not many were available?

The standard for an efficient teacher is given in "A Plan for the Organization of the Bible School." The Associate Superintendent of Education and Evangelism, in conjunction with the Bible school Superintendent and the Associate Superintendent of Community Work, should plan to develop an adequate corps of teachers who will successfully meet this standard. This work should begin with the teachers now in force, many of whom do not rate above the passing mark on the standard mentioned above. This work can be done by careful instruction and supervision by the Associate Superintendent of Education and Evangelism, attendance upon the work done in the five-day teachers' institutes, and by teachers' training courses. The standard teachers' training course

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involves one hundred and twenty lessons, forty of which are in departmental specialization.

The subjects studied are:

1. The Pupil.
2. The Laws of Teaching.
3. Bible School Administration.
4. Teaching Values of the Life of Christ.
5. Teaching Values of the Old Testament.
6. Teaching Values of the New Testament.
7. Program of Christian Religion.
8. How to Train the Devotional Life.
- 9-12. Departmental Specialization.

The above work may be done by using the following methods:

1. The Week-night Class.
2. The Bible School Hour Class.
3. Church Training Night Class.
4. Five (or six) Day Schools (meeting on consecutive days).
5. Summer Schools (ten or twelve days).
6. Community Schools (meeting once each week).

This is the road toward efficient and trained Bible school teachers and workers. The work can neither be done in a night, nor can it be done without some hard work. We are not willing to submit our children to the care of any physician unless we have assurance that he has finished a definite course of professional training, received his diploma, and been licensed to do the work of healing the body. We sometimes permit any one to teach our children, if only his morals are right and his intentions are good, heedless of the fact that he is caring for the development of the finest material used by any workman. We often expect an individual to become qualified to do good work as a teacher who has taken a course of one lesson each week during the winter months. Substantial results cannot be secured by such short-cut methods.

If the Bible school, in its teaching, is to be worthy of the respect of those who attend its classes, it must become active

in securing a greater number of more efficient workers. To meet this defect the following suggestions are made with the firm conviction that, if earnestly followed in the order given, the question asked above will be answered. It should be remembered that the Superintendent, Associate Superintendent of Education and Evangelism, and the Associate Superintendent of Community Work must shoulder the responsibility of this work. The work suggested below is practical for almost any Bible school that is sincere and anxious to secure better-equipped teachers. The following five suggestions are under the control of the local church for equipping its own teachers in training classes:

1. Secure an experienced and efficient teacher for the class.
2. Select as the pupils of the class ten or twelve of the most promising young people of the congregation (the number should not exceed twenty-five). All should have at least a high-school education.
3. Conduct the class during the Bible school hour.
4. Use the first year of the standard training course as the text.
5. Operate a week-night class in the community.

Indifference to the necessity of this work has been the cause of the low efficiency of Bible school teachers.

It has been said by some superintendents that neither could one be secured who was both able and willing to teach a teacher-training class, nor could a sufficient number of young people be selected from the congregation, who had received at least a high school education, to form a class. To this condition there is no answer. A farmer cannot build a barn without lumber, although the shelter is necessary to preserve the life of his stock. It is an unfortunate situation that he has flocks and no shelter for them. God never calls and sends unless he also qualifies. If we have found ourselves in the path of Christian service, we may depend upon the fact that the Divinity which shapes and guides the destinies of nations, churches, and individuals will show us a way to secure an efficient teacher for the training class and a class adapted and willing to prepare themselves for the Master's service. It may be necessary for many of us to remain longer in "the upper room" before we shall be qualified and able to see and hear clearly the directions which we must follow if glory is to come to his name and success to our Bible schools.

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Q. 70. How rigidly can a program for the completion of work for promotion be insisted upon in the Bible school?

A. The answer to this question depends on the care which has been used in grading the school. In most of our Bible schools no special attention has been given to the grading of Bible school pupils. The physical dimensions of pupils, their age, their grade in the public school, and their desires, or those of their parents, have been the factors which have determined their place in the Bible school organization. Their knowledge of the Bible and their religious training have been factors of small consideration. Promotions have been conducted by the use of the same formula. Entire classes, including those who have used their time well and those who have not prepared their work, have been advanced on promotion day without any special regard as to whether or not any special attainment had been made.

This condition has been developed from two causes.

1. Tradition is an alluring force from which it is difficult to separate ourselves unless there is some special stimulation to prompt action. This special stimulation may be financial, social, physical, or spiritual. None of the first three are directly involved and consequently do not frequently operate. This fourth or last, although present, could not properly operate for the reason that few people in our Bible schools have seen the imperative need of the spiritual development of pupils if they are to secure the proper growth.

It is not uncommon for people to assume that a certain selection from the Bible has the same message for a boy of seven as it has for a boy of ten, that to memorize selections from the Bible has some significant value although the meaning may not be understood. This misconception and misunderstanding on the part of some is due to a tradition which has been followed for centuries. This traditional method of education maintains at the present time, even in some of our public schools whose superintendents and teachers have found it easier to follow the beaten paths of the fathers than to use effort in finding a better and more rational method. In some districts where tradition is considered sacred the grain cradle is still used for harvesting wheat although the ground is level and more improved implements are available. Their only argument for using such primitive methods is that, in some way difficult to explain, they feel the old way is better.

2. The organization of the Bible school has been based upon the assumption that the greatest contribution which the Superintendent might be called upon to make would find its expression in conducting the devotional exercises and leading in public prayer. The work of the teacher, in many schools, does not receive supervision from any officer in the school and is considered successful if only he can maintain a good attendance in his class and obviate gross disorder. The success of each class has very largely been based upon attendance, contribution, and a memory verse.

Although it is not wise to be quick to lay the old aside nor to be nervously enthusiastic to try new solutions, yet all substantial education has demonstrated beyond any possible doubt many facts concerning the grading and promotion of pupils. It is to be assumed that the Bible school cannot, under the mechanical and professional conditions in which it now operates, establish any system for the accurate grading of pupils. Some progress has been made. The age and grade in the public school are still the controlling factors and will continue to be so for some time to come.

When conditions make grading possible, and when our Bible schools adapt and use the same course of study throughout their own denomination, then will it be possible to establish a definite system in promotion. The new "Graded Memory Work" will assist in a material way to establish a system of promotion for work done if the instructions given to the teacher in the teacher's edition are accurately followed.

Q. 71. What is the per capita cost per pupil of operating the modern Bible school?

A. The answer to this question is, Nothing. It pays dividends in cash. By a rather careful investigation it has been estimated that about 10 per cent of the overhead expense in United Presbyterian Churches is used for the Bible school, and that of all the revenue received, 13 per cent comes directly from the Bible school. These figures indicate a net gain of 3 per cent. It is estimated that 85 per cent of the church membership comes from the Bible school. This only lends emphasis to the fact that the largest source of vitality, regardless of money, comes from this department of the Church. The Bible school should cost much more in money than the present expenditures indicate. No public school could operate effectively with no more equipment than is used in the opera-

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tion of the Bible school. Any business concern would become bankrupt in six months with such mechanical accommodations as are afforded the average church school.

In many of our Bible schools, the number assigned to small rooms and the ventilating system which is used are both in violation of many of our State laws for public schools.

Additional expense is needed in most schools for the following items:

1. More adequate room accommodations for class purposes.
2. Better heating and ventilation equipment.
3. More and better teaching material.
4. A teachers' reference library.
5. A more pleasant environment for children. Among other things this will involve maps and charts that in appearance are not unsightly, and appropriate pictures properly mounted.

6. Adequate tables and material for expressional work, etc.

7. A more adequate course of study.

That which we receive must always be commensurate with the price paid. An automobile may be purchased for \$500 and another for \$2000. Some people drive one kind and some drive another. A suit may be purchased for \$4.98 or it may cost \$50.00. Both kinds are worn by respectable citizens.

Letters have been received from superintendents and pastors requesting Bible school supplies which include such statements as, "We do not want anything expensive; send us the cheapest you have." It is not to be assumed that any department of the Church's activities should be operated on a thriftless or extravagant basis, nor should one's personal interests be so conducted. It is an interesting fact that the people of the United States expended in one year \$100,000,000 more for cosmetics than for all Church purposes combined, exclusive of the Red Cross and the Near East Relief. This statement indicates that the people of our country are not giving the religious education of their children first place in the expenditure of their money. "The cheapest you have" is not good enough for our unnecessary luxuries. It should not be good enough for the religious education of our children. A serious consideration of the relative amounts paid by any member of the Church to the Lord, and to himself for the things he doesn't need, will present a new view of economy in the Bible school. What is true of individuals is

also true of families, churches, and nations. Investigation of our personal and church budgets will reveal no expenditures for the Lord's work which can be interpreted as embarrassing because of its extravagance.

Q. 72. Should the pastor teach in the Bible school?

A. No. The question is answered in the negative for four reasons.

1. In most cases the pastor is not a trained teacher. He has education and ranks as an individual whose spiritual and devotional life is above question. These are of vital importance to any teacher. The standard for teachers given in "A Plan for the Organization of the Bible School" also provides for the following qualities, in some of which he may not qualify:

- (a) Professional training as a teacher.
- (b) Personality.
- (c) Leadership.
- (d) Willingness to be taught.

2. The distinct mission of the pastor is preaching. Anything which operates against his largest success in this part of his work is to be questioned. He is professionally trained to do his work well. In very few theological seminaries is much stress placed on child study, the psychology of teaching, or the art of questioning. He has used much time in preparing himself to preach the gospel of salvation, and nothing should become a hindrance to the exercise of this function. Some pastors may feel able to teach in the Bible school without seriously affecting their work in the pulpit. This is the exception and not the rule.

3. The pastor's time should be free for the investigation and inspection of the most vital part of the church organization, the Bible school. This can only be done while the school is in operation. He should be intelligently familiar with the work in each department in order that such familiarity may serve as a perspective or background for subsequent pastoral efforts on his part.

4. The time of the pastor is frequently occupied during a part or all of the Bible school hour with matters of primary importance touching the preaching service. No one but the pastor can do this special work, and his class will not reach its greatest success if it is frequently interrupted.

Q. 73. How may the "Plan for the Organization of the

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Bible School" be initiated by those who are not skilled in the professional work of teaching? It appears technical to some of our people.

A. Any Bible school which is disposed to adopt this plan of organization may do so by a vote of the Session of the church. This step is important, is not technical, and may easily be done by the Session of any church.

The second step is the selection, by the Session, of an individual as Superintendent who has the qualifications given in the booklet "A Plan for the Organization of the Bible School." If no one can be found in the congregation who has these qualifications, the selection must consequently fall on the one who most closely approaches this standard. For the same reason must a farmer stack his hay if he does not have adequate room for it in his barns. It may not be the best way of caring for his hay, but it is better than doing nothing. This second step is not technical.

The third step is a careful selection by the Session and Superintendent of an individual who is a skilled professional teacher, one who knows children and knows how to teach. To this individual is assigned the work of education and evangelism. The qualifications of this Associate Superintendent of Education and Evangelism are also found in the booklet "A Plan for the Organization of the Bible School." What holds true for the selection of this associate superintendent is equally true for the other four associate superintendents. Their qualifications are stated in the booklet named above. If five associate superintendents are considered too many for a small school, the number may be reduced to three, but it should be remembered that the work of these five associate superintendents is imperative regardless of the number of people who do it. This step is not technical. It is a matter of selection with the printed qualifications as a guide.

When the Superintendent and the associate superintendents are selected according to the qualifications given, the next step in the operation of the plan is to follow accurately the requirements and duties specifically given in the plan booklet. Following printed directions is not a difficult or technical matter if the officers are, even in a mediocre degree, qualified to do the work assigned them.

All other officers of the school are to be selected to carry out the plans of the Superintendent and his five associates.

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These six important offices will determine the success or failure of any Bible school. All others simply do the work suggested by these officers.

It is to be assumed that any distinct departure from used methods may seem technical. For this reason the qualifications and specific duties of each of the six important officers are printed in "A Plan for the Organization of the Bible School" in order to remove any possible question relative to the work of each. If no one can be found in the congregation who can, in a reasonably adequate manner, meet the requirements of each of these six officers, it must be admitted that reasonably adequate work in the Bible school cannot be done. In consequence of this, an enthusiastic effort should be made, and at once, to develop workers. The conditions in the Bible schools of our Christian churches must advance if they are to keep in step with other agencies for Christian education.

Of all possible ways by which progress in the Bible school may be made, the most imperative, the most effective, and the one most schools need is an effective organization. Other phases of the work may need attention, but none has been so disastrous to a rational progress as the plan of organization under which most Bible schools have been operating. Each school should adopt "A Plan for the Organization of the Bible School" or a better plan, if it expects the largest success. Every Session and every individual will have one year less to live when this year has gone. "The night cometh, when no man can work."

Q. 74. What may be done to secure the services of those in the congregation who are qualified to do Bible school work, but who are unwilling to render such service?

A. The qualifications of such people should be questioned. Any individual who is a member of the Christian Church, in good standing, and who is willing to allow his ability to remain dormant when it is very much needed in church activity should have an interview with the Master. Few people who can swim are willing to allow their brothers to drown close to the shore when effort would save them. There are not many of such people.

Q. 75. Is it wise to discuss current topics of interest or to read a good story to the class if the lesson is finished before the end of the class period?

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A. One of two facts exists if the teacher completes the lesson before the end of the class period; either the course of study is inadequate or the teacher is a novice and untrained. If the course of study does not provide adequate text material for the class period, the teacher should supplement the text from the Bible. This may be done by a biographical study, a geographic study with the use of maps, sand-table work, illustrative Bible stories told (not read) by the teacher, or by the discussion of questions which the pupil may ask. These questions must touch the lesson text and may be written by the pupils. If the teacher is an untrained teacher, and has had little experience in teaching, he should use some definite time in attempting to become efficient in teaching and class management. This handbook is recommended for study.

Q. 76. What is the best method of conducting the regular monthly conference for teachers and workers? How should the program committee be appointed? How long should be the papers which are read at such conferences?

A. The traditional method of conducting a teachers' and workers' conference is suggested by this question. The answer to this question may be condensed as follows:

There should be no program committee.

There should be no papers read at such conferences.

The purpose of such a conference may be easily seen by stating first what it is not. It is not primarily an evening for amusement or entertainment. If any individual has a peculiar or personal desire to deliver an address or read a paper, an evening may be named for the realization of such ambitions. The social element may be manifested at such conferences after the work of the conference has been taken up and completed.

It is not the proper place for discussing matters which should properly concern only one individual. Hours have been used at such meetings by the discussion of the best program for the annual picnic or the proper distribution of the Bible school papers. Such matters have no place in the teachers' conferences.

It is not wise that the Superintendent use the teachers' conference to ask any question which involves a debate, when the question should be decided by one of the associate superintendents without discussion.

What then is the work of the monthly teachers' and workers' conference?

The essential and valuable purpose of such a conference is that the work of the subsequent month may be more effective in the Bible school and that the teachers may feel more confident and better equipped. To serve this purpose best, each of the five associate superintendents should be given at least fifteen minutes during which time he should commend any effort which has added to the efficiency of the school, name the errors or mistakes which have operated against its progress, and state clearly and concisely a method of obviating or removing such difficulties. Any question which a teacher may ask should be adequately answered in such monthly meetings if it has general interest, otherwise it should be answered privately by the appropriate associate superintendent. These associate superintendents are first of all selected because of their fitness for such work, they have been giving their time to the solution of specific problems in their department, they have been noticing those factors which contribute to success and also those which are defeating progress, and each one is best qualified to instruct the teachers and to counsel with them for at least fifteen minutes each month. The Superintendent should be the chairman of the meeting and should take as much time as may be necessary to make clear the general progressive policy of the school. His part of the program and any remarks the pastor may make should not take the form of advice or criticism of any of the associate superintendents. If any personal advice seems necessary, it should be given in private. "There is honor in all professions." This work should mean definite progress if thoroughly and tactfully done.

This intensive method of conducting teachers' conferences will touch all phases of the activity of the Bible school. The traditional method involves the discussion of trivial matters and the reading of reports secured from addresses which are in many cases inspirational, theoretical, and of little practical value. Thus we remain on the beaten path which has been traveled for decades, while more than fifty per cent of our pupils are leaving the Bible school before they are twenty-one years of age.

Q. 77. How often should promotions occur in the Bible school?

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A. The answer to this question depends solely on the course of study which is used. If the course of study is arranged for the completion of one unit in one year, it necessarily follows that promotions should be made once each year, or on the completion of this unit of study. In most courses of study the work may be so arranged as to divide it into one-year units, thus making it possible to promote each year.

Promotion should mean the successful completion of a certain unit of work, and not merely that a pupil has been in a certain class for a specific period of time. The new course of "Graded Memory Work" serves a good purpose in forming a basis for yearly promotions. Certificates are provided for the successful completion of each year of this memory work, and a similar certificate may be provided to indicate qualifications for promotion in other phases of the year's work.

Q. 78. What should be done with pupils who have not successfully completed the work assigned for any grade in the Bible school?

A. Promotion should represent ability to do more advanced work. A failure indicates a lack of ability to do present work and consequently a greater lack of ability, if such were possible, to do work more advanced. It is not, however, wise for a repeater (one who has failed and must repeat the work) to remain with the same teacher during the second year in the same grade. This may easily be arranged if two teachers have parallel grades or grades doing the same work. The pupils who fail in one of these grades may, at promotion time, go into the other parallel grade. Promotion and transferring of repeaters involve and presuppose adequate grading of the work done by the pupils on the part of the teacher. This grading by the teacher should not be left until the end of the year; grades are always inaccurate and not trustworthy when delayed for so long a period. Examinations are not, at the present time, practical in the Bible school and in many cases do not examine. Strict uniformity should be followed in all Bible school promotions and retention of repeaters. Before promotions are attempted in any Bible school, every pupil should be reasonably familiar with the conditions on which the promotion is based. There should be no surprises on promotion day.

All promotions presuppose a responsibility on the part of

the teacher to see to it that each pupil regularly prepares his work so that on promotion day his work will merit his promotion. This involves such a method of teaching as will command the pupil's interest in progressive work. This, in turn, may necessitate a more adequate preparation on the part of some of our teachers that pupils may not lose interest and relinquish the task. All problems touching the subject of promotion should be submitted to the Associate Superintendent of Education and Evangelism for consideration and solution.

Q. 79. Should any associate superintendent do things on his own initiative?

A. The answer to this question has been discussed in the answer to another question. It may, however, be repeated that all things must be done on his own initiative which directly involve the work of his department if they do not, in a direct way, affect the work of another associate superintendent. If such things are so far-reaching as to affect the policy of the school, the counsel of the Superintendent should be sought. For harmony and the best results in the Bible school, it is well to keep in mind that professional courtesy is necessary and that it is always better to err on the safe side than to attempt to correct difficulties which could have been avoided. Cabinet meetings, including the Superintendent and the associate superintendents, should be called frequently, at which all questions should be discussed about which there is a question concerning jurisdiction.

Q. 80. Should the social standing of individuals be considered as a valuable factor in the selection of teachers for the Bible school?

A. If by social standing is meant the avidity with which their names are used for social functions, clubs, parties, and roadhouse dinners, the answer must be—NO! An individual may have such a social standing in the community that his counsel is sought in matters of importance. He is known to be on the right side of all moral questions, he is recognized as actively interested in all welfare community work, and he has the reputation of being able to distinguish between what is worthy and what is trivial. Such a social standing is a valuable asset to any teacher in the Bible school, and such a social standing should be a great factor in the selection of teachers.

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Q. 81. At what age should people be permitted to teach in the Bible school?

A. The age of the individual is an important factor, but it is not the most important. Many of our States require an individual to be at least eighteen years of age before a license is issued to teach in the public schools. There is good reason for this. If the qualifications of the teacher as found in "A Plan for the Organization of the Bible School" are carefully examined, it will be found that among the most important are those which involve a Christian character, education, and professional training. Some people have a devoted and consecrated life at a very early age. Adequate education for teaching in either the Bible school or the public school will necessitate a high-school education, or its equivalent, as a minimum requirement. Few people are able to secure as much academic training prior to the age of eighteen years. Professional training may be secured in a professional school, or by experience under an efficient supervisor. Such professional training must be done subsequent to the academic work. If this educational or academic work is not completed until the age of eighteen, and the professional training is obtained by experience under supervision, the work of teaching must necessarily begin after the educational equipment has been secured. This would mean that an individual may begin to teach in the Bible school any time after the eighteenth year has been reached. If, however, two years of professional training are secured following the academic work in education, the age of twenty years must consequently be reached before the responsibility of teaching should be assumed. The latter equipment and age limit for teaching are much superior to the former.

Some people may have all three of the qualifications mentioned and yet not be qualified to do good work in the Bible school. Some of the disqualifying factors which may enter are an offensive personality, an indisposition to follow instructions of superior officers, a caustic disposition, a lack of energy, and an unprofessional spirit.

Q. 82. Are not contests in the Bible school proper and wise as a means of increasing attendance?

A. The answer to this question must be dependent on whether or not there is a disposition on the part of those in authority to use better methods. Nothing can be done in any

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Bible school without people who are willing to attend. A properly organized school with an efficient Associate Superintendent of Attendance has no place in its program for such artificial incentives as contests. Associate superintendents of attendance have demonstrated, in many schools, their ability to solve the attendance problem without such artificial methods. What has been done in some schools can be done in others if we can free ourselves from selfish inactivity and spiritual laziness. The evils which result from such stimuli may be made clear by the following suggestions:

1. The motive which prompts anyone to attend any religious service has a vital influence on the quality of his worship. Throughout the history of the Church much care has been shown and many rites and ceremonies have been practiced in order that the mind and the spiritual consciousness of the worshiper might be most fit for communion with his God. Stephen and other Church leaders have prophesied a time when it will be possible for human beings to worship without the sanctity and safeguard of times and places. The purpose of such material things is to assist the individual to a condition of mind and soul in which a worshipful communication between himself and God might be possible.

If the motive which brings one to the Bible school comes from a spirit of selfishness or self-aggrandizement, the purpose of his coming and the possibilities when present are much below the standard of an efficient Bible school.

2. Among the most difficult problems which many of our volunteer and untrained teachers in the Bible school are required to solve are the problems of attention and interest. Any interest or counter-attraction which operates against the probability of a receptive and attentive mind on the part of the Bible school pupils during the class period is detrimental. In many cases it is also disastrous to the best efforts of the teacher.

In many schools it has been discovered that the contests mentioned above, whether they be inter-church or inter-class, have insinuated themselves into the time of the Bible school hour and have been the subject of discussion and interest during a considerable part of the class period. The time used for such discussions is an unpardonable waste of time and is only exceeded in its ill effects by the condition of the pupil's mind with which he approaches the study of the Bible.

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3. The psychological effect of seeing any religious activity fail is detrimental to any rational and intelligent effort to teach the principles of the Christian religion. Temporary and meteoric-like efforts to secure attendance on the part of any church or Bible school are unworthy of the willingness of the Master to give power, success, and blessing.

All artificial stimuli and incentives to bring people into the Bible school are temporary in their effect. Attendance thus secured generally reverts to original numbers. No attendance in the Bible school may be expected to remain permanent which has not been secured and developed by the logical, natural, and rational methods suggested and demonstrated by the Master and his disciples.

Q. 83. What is the correct name for the church school which teaches the Bible?

A. The name applied to different institutions and, in fact, to anything may be arbitrary or it may be based on some inherent quality or characteristic of the thing named. A male child may be called Abraham or Peter, and neither name indicate the faithfulness or impetuosity of the child. In many cases, however, the name by which anything is known suggests some quality of that to which the name is applied. The word "bicycle" means two wheels. The word "automobile" means something which moves by virtue of its own power.

When the names which are applied to the church school are considered, the following are found to be the most common: Sunday school, Sabbath school, Bible school, and Church school.

A Sunday school, from the inherent meaning of the word, means a school which is conducted on the first day of the week, and such name in no way suggests the character of the work done or the purpose of the school. Such school, from its name, may teach mechanics, industrial arts, mathematics, or religion. Its name only indicates that it is conducted on the first day of the week.

The term "Sabbath school" not only indicates that the school is conducted on the day which has been set apart by all Christian Churches as the day for rest and religious worship, but further indicates that such school has a vital connection with such religious activity. It would therefore be naturally inferred that a Sabbath school, from its name, must have for its purpose the teaching of the Christian religion.

The name "Bible school" indicates in no way the time when such school operates nor does it indicate to what particular religious belief the school is associated. It does emphasize the fact that its purpose is to teach the Bible. No other suggestion may be inferred from its name. Such a school may, from its name, be held on any day and at any time, but its work must always be based on the Bible as the textbook.

The Church school is a school which is associated with the Church. No reference is made in its name to the character of the work done nor the purpose of the work. It possibly might be assumed that its work involves some church activity. Such work, however, may include any phase of the Church's interest, such as Church organization, Church financing, Church history, or Church architecture.

If the name is to suggest that which is most vital in the operations of such a school, we must, of necessity, conclude that the name "Bible school" is most applicable. A tendency exists in many such schools to study much that is not based on a "Thus saith the Lord." An effort should be made in all our churches to make the school a Bible school in thought and study as well as in name. Among United Presbyterians the name of Sabbath school has been most commonly used. This is partly due to custom and not to the fact that the name "Sabbath school" is more significant than the name "Bible school." Either, however, has in it a direct suggestion concerning the character of the school. The Christian religion must be taught in a Sabbath school and the Bible must be taught in a Bible school if their names are to represent the purpose for which they exist. It may be suggested, however, that if the Bible is taught the Christian religion cannot with convenience be omitted.

By a rational analysis it does not seem that the name Sunday school should have much popularity among thinking people if we are to suggest the character and purpose of the school by its name. By the same type of reasoning by which the name "Sunday school" is used we should refer to a Thanksgiving service as a Thursday service. Custom has made the name "Sunday school" most common of all names by which the Bible school is known. Custom should not, however, make it unnecessary or difficult to use our best judgment in the choice of words.

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Q. 84. How may pupils be induced to remain for church service?

A. This question is involved in another question answered in this manual. A few additional suggestions may not be out of place. There are two solutions to this problem. Both solutions assume that the church service is, to a reasonable degree, adapted to the need of the Bible school pupils. It may be emphasized that the spiritual atmosphere of the Bible school must make it an easy and a desirable thing to remain for church service. No other formula need be tried.

The first solution in the use of this formula means that the Bible school must, of necessity, be equipped with trained and skilled teachers. They must be sufficiently consecrated to the work in hand that they will not only be able to create a desire on the part of the pupils to avail themselves of the benefits and blessings of the morning church service, but be themselves enthusiastically willing to remain for the same service. If the teachers are skilled in their work, this result can be secured, and if they are devoted to Christian education these results will be secured. This work does not include threats, prizes, contests, special recognition, or a disposition on the part of the teacher to deliver coercive lectures to his class. It does mean, however, sufficient skill in the teaching process to develop the proper mental and spiritual urge. The Master can work modern miracles through the agency of a devoted and skilled teacher.

The second solution does not necessitate such a high quality of skill as the first, but results may be secured by its use. This second solution involves the following:

1. An urgent request on the part of the Superintendent that every teacher remain for church service.

2. An appeal to the school by the Superintendent, reënforced by the pastor, that all teachers and pupils remain for church service.

3. Special and personal solicitation of the parents by the teachers that their children be permitted to remain for church service.

4. The adoption and operation of a plan by which the teacher sits with his class in the church auditorium during the morning service. In this no coercion must be shown.

5. A rearrangement of the church program by which no

interim or serious transition is experienced between the Bible school and the church service.

6. An effort made on the part of the pastor to select one or more features of his sermon which may be made particularly applicable to the problems which daily confront young people. This is done without previous announcement. The Junior Church service may be substituted for all pupils below the age of twelve years.

7. Placing of the church service at periodic times in the hands of the young people. This will involve every feature of the program except the sermon, which should be delivered by the pastor. The regular and usual time of the sermon may be divided with the young people for some special feature of their own.

8. The use of the young people for taking the offering and serving as ushers.

9. Evangelistic efforts on the part of the pastor and the membership of the church to bring the fathers and mothers to the church service. It is easier for the children to follow the parents than to go without them.

10. The development of a spirit of reverence during the Bible school hour. The responsibility for this rests with the Superintendent and his Associate Superintendent of Education and Evangelism.

To produce the best results, the first solution and one or more factors of the second may seem necessary and wise. Either solution will produce results if enthusiastically applied.

Q. 85. Although a Bible school teacher has no special training and skill as a teacher, is it not possible for him to secure good results in the salvation of souls in the Bible school?

A. When God wanted a great leader for the children of Israel, he selected Moses, a trained man and one qualified for the work to be done. When God wanted a man for tasks equally as great, he selected Paul. An individual who has no special training may, by the recital of his religious experience, be of great value in developing Christian character. The same type of individual with training and skill in the process of teaching would have much greater value as a teacher. Teaching is not saying words of good report, quoting Scripture, and commenting on the lesson. It involves the delicate process of establishing coördinations in the mind and soul which will appropriately respond when difficulties and prob-

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lems present themselves. Skill is necessary to produce this result.

Q. 86. What plan would you recommend for beginning the use of "Graded Memory Work" in the Junior Department of the Bible school when no system of memory work has been used in the preceding departments? Would preparatory work be needed?

A. Any department may begin the use of "Graded Memory Work" without preparatory work. The steps necessary are as follows:

1. The Session should adopt it for use in the Bible school.
2. The Associate Superintendent of Education and Evangelism should study carefully the first thirteen pages found in the teacher's edition in order that he may properly supervise its use by the teachers.

3. Each teacher should also become thoroughly familiar with the three purposes of memory work and the four steps involved in the teaching process, all of which are found in the instructions given to the teacher in the teacher's edition.

4. Sufficient booklets of "Graded Memory Work" should be purchased by the Bible school to allow one for each pupil and a teacher's edition for each teacher.

5. Assign one memory selection only for each Sabbath. This selection should be taken from the proper booklet and the proper year. Booklet No. 1 includes the memory work for four years and involves ages 5, 6, 7, and 8. Booklet No. 2 includes the memory work for three years and involves ages 9, 10, and 11. Booklet No. 3 includes the work for four years and involves ages 12, 13, 14, and 15.

6. From five to ten minutes for memory work should be used each Sabbath in all classes including pupils whose ages are from 5 to 16.

7. The teacher must use great care that the instructions found in the teacher's edition are followed accurately, otherwise the purpose of this memory work will be defeated and the work degenerate to mere verbal repetition.

The above suggestions indicate an ideal plan and may be modified to suit local conditions, but the method suggested in (5) and (7) should be followed without variation by all teachers. No other memory work is necessary for Christian education in the Bible school.

Q. 87. Does not the inspiration secured from the Superin-

tendent's review of the Bible school lesson justify his using more than fifteen minutes for the opening and closing exercises?

A. Inspiration is a valuable asset for any Bible school. The primary object of the Bible school, however, is not inspiration, but Christian education. If the Superintendent considers a review of the lesson essential in order that good results may be secured, it naturally follows that he should either secure teachers with greater ability or use an evening once each week to transmit the necessary inspiration. The time during the Bible school hour is too valuable to be used otherwise than by the teacher who knows his class and its problems. It argues for the teacher's inefficiency when the Superintendent finds it necessary to complete the work of teaching the lesson. Inspiration may come from such a lesson review, but it is a misappropriation of time to take it from the teacher's class period.

Q. 88. What are the most effective agencies for training teachers for work in the Bible school?

A. The answer to this question is discussed in the answer to question 69.

Those who attend the Bible school hour at summer conferences for religious education will appreciate the value of thorough equipment. At most of these Bible conferences one hour is given each day to the study of Bible school problems.

A more comprehensive conception of the necessity of consecration and dependence on the power of the Spirit for guidance and direction is needed by some teachers. All information may be before us, we may well understand the problems of teaching and child nature, we may have the persistence and tenacity of purpose, and the skill of execution, but we must use in the entire work that vitality which comes from the Holy Spirit. This factor must ever be kept in mind as a guiding and controlling factor. The Book and prayer are essentially coördinated with such vitality. No Bible school teacher may expect to succeed without it and no Bible school teacher who ever earnestly sought it was disappointed.

Q. 89. Is it wise to permit members of a young people's class occasionally to teach the lesson?

A. The purpose of granting such permission as is mentioned in this question must, of necessity, enter the answer of this question. There are three obvious reasons for the

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teacher of any class asking a member to teach the lesson. These are mental laziness on the part of the teacher, a second-rate attempt to maintain the interest of the class, and a desire on the part of the teacher to teach the members of the class some lessons in teaching and class management. If the first reason is the essential motive, the answer to this question must be, No. If the second reason is correct, the teacher should equip himself as a teacher to so present the lesson that the value of the Bible school hour will not be reduced in order to cover his own lack of ability. If the third motive is the reason for such substitute teaching, it should not operate until the teacher has, by private conference, qualified the teaching member not only relative to the method of presenting the lesson, but also concerning an accurate conception of the text material. Teaching requires skill and should not be considered lightly by any teacher.

Q. 90. Why and when should the pastor teach a communicant's class?

A. The purpose of such a class is the first thought which comes to the surface when this question is asked. If the class has just cause for its existence, is the pastor the proper individual to teach it?

If the purpose of the communicant's class is to lead young people to join the church, it naturally follows that the teachers of the Bible school have not done their work well. The function of the teacher is to develop, in a constructive way, a substantial Christian character. A by-product of such work is a desire to affiliate with the church by profession of faith in order that more effective Christian service may be rendered. Teachers who are trained and skilled in the teaching process and who have a properly adapted course of study will be able, without any high-pressure methods, to establish on the part of each member of the class a spiritual growth. This development of its own momentum will lead to repentance, confession, and obedience to the will of him who said, "Do this in remembrance of me." A decision day, or a communicant's class for those who have not joined the church, indicates that such teaching is not being done and that other less rational methods must be used to secure church membership.

A communicant's class should not be established for the purpose of bringing people into church membership. This

work belongs to the regular teacher of the Bible school. Such a class, however, should be established for a period of from four to six weeks each year. In this class should be included all those who have been admitted to membership on profession during the year. The pastor should teach the class. The purpose of the class should be to qualify all new members of the church to meet the duties of church membership intelligently and with a keen appreciation of the meaning of life's stewardship. Many people have been church members for many years and have never had the opportunity of hearing their pastor present in definite and clear statements the specific duties which church membership involves, nor do many of them know the exact foundation principles on which their church rests. To this it may be replied by some that such information should rightfully be presented to all people before they become members. Careful thought, however, will reveal the fact that church membership presupposes only three facts; a conviction of sin leading to repentance, a desire to confess and accept Christ as the only Redeemer from sin, and a desire to serve him. Any individual who is sincere relative to these may rightfully apply for admission to the church. Information concerning his responsibility of service should follow. No one can present these facts to those who have been admitted to church membership so well as the pastor. In addition to the fact that the pastor is best qualified to do this work, it serves the purpose of bringing the pastor into intimate touch with all new church members and thus enables him better to serve his congregation.

Q. 91. On what ground should a pupil be promoted from one class or department to another?

A. If our Bible schools were perfectly organized, mechanically equipped for the work they are intended to do, and our courses of study were thoroughly suited to both the pupil and the purpose of the organization, there would exist two essential factors on which promotion should be made. The first of these is the pupil's ability to do well the work of the succeeding grade or department and the second is maturity. If a pupil does not or cannot do the work of a certain grade, it is reasonable to assume that his work will be less creditable in a more advanced grade. Maturity is an important factor in that the teaching of the lesson cannot with equal results be

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understood and appreciated by pupils whose maturity is below that of other class members. A mature man receives a message from a lesson taught by the teacher which is altogether unlike that received by a child of eight years.

Q. 92. If the survey questionnaire reveals the necessity of changes in our Bible school organization, is it wise to make such changes when the attendance, offering, and spirit are good?

A. Yes. Attendance, offering, and spirit are not guarantees of a successful Bible school any more than a good attendance and a good school spirit are indications that high-school pupils will successfully pass college entrance examinations. Attendance, offering, and spirit in a Bible school are essential, but all of these may be secured even at the sacrifice of the Bible school's real purpose. That which assists in reaching the real objective of Bible school activities is necessary and all other things are secondary in importance.

Q. 93. In Bible schools that have not adopted "A Plan for the Organization of the Bible School," what sort of program should be followed in the monthly meetings for teachers and officers?

A. "A Plan for the Organization of the Bible School" may be adapted to any school whether large or small. Although in this plan six important officers are designated and their duties outlined, yet the work of these six officers may be done by three individuals if the school is small. Without the operation of this plan or its equivalent, it is difficult to suggest a program which will meet the requirements and serve the full purpose of a monthly conference for teachers and officers. Certain activities of the Bible school, such as class work, attendance, finance, special days, etc., must receive consideration by the teachers. This consideration should be guided by an individual who has given much time and thought to the proper solution of the problems involved. Such guidance should involve such instruction and counsel that each teacher may know how to remove the difficulties and what degree of success he may be expected to obtain. The superintendents of many of our Bible schools have frequently gone outside of the realm of their executive work in such conferences and have attempted to guide and counsel their teachers relative to duties which are not only outside of their official work but equally outside of their knowledge. The

effect from such unskilled and spontaneous efforts generally results in a wandering discussion, the net result of which is nothing more commendable than an inexcusable waste of time. The program for such meetings should be limited to a solution of the problems which exist in the local Bible school and which are, every Sabbath day, withholding a larger success from the conscientious and consecrated efforts of the teachers. These problems cannot easily be solved by any but those whose thought and time have been given to the difficulties involved. To accomplish this result with least waste and the greatest efficiency, the supervisor of the teaching process should have charge for fifteen minutes of the program, the officer whose responsibility is attendance should have charge of an equal period, etc. This plan will insure thought and effective direction for the teachers and will obviate waste of time. This, however, in reality is the principle on which "A Plan for the Organization of the Bible School" has been constructed. A good program for any teachers' meeting must recognize and commend effective work done and so correct and instruct the teachers that subsequent work will be more effective. To accomplish this, qualified supervisors of the work of teaching, attendance, finance, etc., are imperative.

For all Bible schools that have not adopted "A Plan for the Organization of the Bible School," this Handbook will serve as an excellent textbook for study and discussion at monthly conferences for teachers and officers. If this book is used as a text, care should be taken that each teacher has an opportunity to prepare herself or himself for each lesson as it is assigned and that no more is assigned than can be thoroughly and thoughtfully completed at each meeting.

Q. 94. Should the pupils be segregated in the Bible school?

A. Yes. The sexes may with profit be segregated in all classes whose pupils are between the age of twelve and the age of sixteen. During this period men should teach the classes in which boys are enrolled and during the same period women should teach the classes for girls.

Q. 95. Should the teacher of a class in the Bible school assume responsibility for the attendance of the class?

A. Yes. The teacher of any class in the Bible school is the most important factor in the class. All responsibility must be assumed by him. He should, however, not be expected personally to do all of the work necessary for satisfactory class

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progress. His principal work is teaching. If the class is organized, his work should be limited to teaching and any other duty which the members cannot successfully perform. The teacher should see to it that the work of each officer and committee is well done and that all essential duties are performed. Each pupil should be willing to use as much time for the success of the class as he expects the teacher to use.

In classes involving children below the age of twelve very little responsibility can be delegated to the pupils except that which the teacher directly supervises. It is important, however, that the teacher train the members of his class for service whether they are in the Beginners' Department or the Adult Department. The method followed by the teacher in matters of attendance should be in harmony with the policy of the Associate Superintendent of Attendance. The teacher must, however, maintain a vital connection with those to whom the work of maintaining and increasing the class attendance is delegated. In organized classes the teacher's responsibility may be decreased by an active committee.

Q. 96. Is it essential that any one should supervise the teachers in the Bible school if they have had a long experience as teachers?

A. Yes. Five years will bring about great changes in operating schools of any kind, whether they be public schools or Bible schools. It is the supervisor's business and function to keep constantly in touch with educational progress, and to transmit it in proper form to his teachers. Few teachers have either the time or disposition to do such work in addition to their teaching duties.

The second reason for the necessity of a supervisor of experienced teachers is that, although each individual teacher in the school may be an expert, yet the work of the different departments of the school must harmonize if the largest results in coöperation are to be secured. The course of study used must be so interpreted for the teachers by one individual who shall make certain that the time and effort of the pupils will be best conserved.

The third argument for a supervisor of experienced teachers is that experience does not always mean skill when applied to teachers. Not only do many experienced teachers need a supervisor to detect error and increase efficiency in the teaching process, but a supervisor is sometimes necessary to lead

the teachers to see their own errors. Some errors of thirty years ago are repeated in the modern Bible school by the same teachers every Sabbath day. If possible, the supervisor should be a trained and skilled supervisor. An inexperienced teacher must blunder through his work to a mediocre success if no trained supervisor is provided. This mediocre success becomes chronic and his professional growth ceases to develop unless some one assumes the responsibility of rejuvenation, correction, and progress.

Q. 97. When may an individual be said to know the Bible sufficiently well to teach in the Bible school?

A. No denomination has made any definite and specific requirement for teachers in the Bible school which is sufficiently accurate to measure the teacher's knowledge of the Bible. In the United Presbyterian Church a standard for measuring the teacher is found in "A Plan for the Organization of the Bible School." This standard does not pretend to measure the teacher's knowledge of the Bible. It is doubtful whether any test could be invented by which satisfactory results could be secured relative to any one's knowledge of the Bible. It may be said, however, that to be able to repeat from memory the entire Bible would not of itself indicate a knowledge adequate for successful teaching. The following facts should be given their full force in answering this question.

1. A Bible school teacher should be able intelligently to quote a selection which would be appropriate for and assist in meeting every important daily experience.

2. A Bible school teacher should be able to answer such questions as the following without hesitation:

- (a) What specific thing made each of the following prominent in Bible history and in what chronological order do they appear? Ezekiel, Nathan, Joshua, Ahab, and Aaron.
- (b) Name five important leaders in the history of Israel whom God raised up for specific and important responsibilities. Give the specific responsibility placed on each.
- (c) Locate Ur, Damascus, Hebron, Tyre, and the Red Sea.
- (d) What is meant by the statement, "The development of the children of Israel was a preparation for the incarnation"?

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(c) What were the charges preferred against Christ at his trial, and from what did each arise?

3. A teacher should be able to turn to any book of the Bible readily and without assistance.

4. A teacher should be able to quote from Christ's teaching sufficient to make clear to others the meaning of salvation and his plan of redemption.

5. A teacher should be able to quote from the Bible sufficient to substantiate his own creed and belief.

Q. 98. Should a teacher be expected to follow the advice and directions given by the Superintendent or an associate superintendent when his own judgment or disposition is inclined otherwise?

A. "There is honor in all professions even among thieves." The Superintendent is elected by the pastor and Session of the church as the most suitable man to do the executive work of the Bible school. They, with and by the counsel of this Superintendent, elect each of the associate superintendents. These officers are elected to do specific work and should, if they accept the positions, be held responsible for results. Responsibility carries with it authority, and such responsibility and authority should vary in the same ratio. The Superintendent should outline his general policy to his associate superintendents, but should not attempt to do their work nor to interfere with its progress until it becomes very evident that the work of some one of the associate superintendents is out of harmony with or operating against, his policy as outlined to his associate workers. No deviation from this general policy, or new feature if far reaching in its influence, should be attempted by any associate superintendent until he has first presented it to the Superintendent for indorsement. No superintendent has a professional right to direct any teacher to do or advise any work to be done which clearly belongs to the work of one of his associate superintendents. Such direction or advice may be presented to the proper associate superintendent for his consideration, but the judgment of the latter should be the determining factor in what is done. If such authority is not given to each associate superintendent, it consequently follows that no responsibility for results can be assumed by such officer.

Should the teacher, against his own judgment, follow the direction or advice of one of these officers, even if it does

come from the proper authority? Yes. No individual can properly lead until he has learned to follow and no teacher in the Bible school can properly teach until he is willing to be taught. The teacher who does not willingly follow the advice and counsel of the superintendent or associate superintendent cannot gracefully insist on his pupils' following his counsel. If it is true that the teacher's judgment is superior to that of his pupils and, because of this, should be taken and followed by the pupil, it naturally follows that the teacher should, in like manner, follow the advice and counsel of any officer who is superior to him in authority. If a question of religion or morals enters the case, it should be referred to the pastor and Session for judgment. Most questions which develop friction in the Bible school, however, do not involve religion or morals, but do involve such questions as the removal of pupils from one class to another, dividing a large class which a teacher has "built up," following a different process of teaching, a new course of study, location of classes, etc.

It is not essential that any particular teacher teach in the Bible school, but it is absolutely imperative that, so long as he does teach, he should follow willingly and with good spirit the directions and advice of all rightful authority. Obedience and respect are fundamental qualities which all of our Bible schools should teach. This standard should be established and followed by every teacher in the organization.

It is to be remembered, however, by all those in authority that tact, courtesy, and fairness should be manifested in all supervisory work. The officers' judgment concerning these qualities should be the determining factor. All teachers are human, but arguments of humanity should not be used in support of insubordination. The superintendents and associate superintendents are selected by those in authority because of their ability and fitness to do the work assigned them. If they show themselves incapable of skillfully performing such duty, they should be removed from office and the work assigned to others.

Q. 99. Should a Bible class be willing to surrender its classroom to another class on request of the Superintendent?

A. The answer given to the preceding question also covers this answer. The golden rule is sometimes neglected even by pupils in the Bible school, and not infrequently it reaches to

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the membership of our adult Bible classes. Should an adult Bible class surrender its classroom to the Beginners' Department when it is remembered that children should show respect to those of greater maturity? When a father or mother enters the living room of the home, the son or daughter who is well-bred and properly taught will immediately surrender the easy chair. This is respect. When the future life and character of children depend to a substantial degree on whether or not the fathers or mothers will surrender their classroom in the Bible school, no father or mother who has something left of the animal instinct, or who has made the proper use of life and intelligence, will hesitate to say, "Children first." This is duty. The birds and sheep do as much.

It is assumed that the number registered in the classes involved in this question must be considered and that reason and good judgment are used in making such a transition. The principle remains constant; conditions may vary.

Q. 100. Should the pastor direct the policy of the Bible school?

A. Yes. This should be done solely through the Superintendent of the school. The Superintendent is the only executive officer of the Bible school and should be responsible to the pastor and Session for results. He should therefore not only take the advice and counsel of the pastor and Session concerning the general policy of the school, but should frequently counsel with the pastor relative to all significant factors as they arise. The pastor should not attempt to do the Superintendent's work, but should advise him concerning the general policy to be followed. The pastor is largely responsible for the success of the work of the entire congregation. In consequence of this his advice should be well considered by the Bible school Superintendent.

Q. 101. Should the pupils of the Bible school be permitted to remain outside of the church building before or after the Bible school hour, and if such is unwise, who is responsible?

A. If pupils remain outside of the church after the Bible school hour begins, or in any way create disorder while outside, it should be corrected. The Superintendent is responsible. The following suggestions will point the way for correcting this difficulty:

Some adult members of the Bible school should first free themselves from just and personal criticism for this same

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offense. Afterwards the young people may be more gracefully approached.

The conditions mentioned in this question indicate a weakness on the part of the Bible school in teaching reverence. Such a weakness may be caused by the tardiness of teachers, failure to begin the Bible school on time, failure on the part of teachers to be ready to teach when the Bible school begins, and a disposition on the part of teachers to use the first part of the Bible school hour for the discussion of recent ball games and matters of interest in the community. Specific instruction should be skillfully given to each class in the Bible school on the subject of reverence, politeness, and courtesy. Such qualities, when manifested by individuals both old and young, indicate a culture which not only brings happiness to others but elevates to a position from which life can more properly be seen.

The Bible school should operate on scheduled time and its teachers and officers should not be tardy. Excuses for both are available, but are only excuses when estimated by the formula used in business. Many of our tardy officers and teachers of the Bible school find it possible to easily adapt themselves to regularity and promptness during every day of the week except the Sabbath.

No factor probably operates more against good order and reverence than the lack of readiness on the part of teachers to teach when the Bible school hour begins. It seems necessary on the part of many teachers to use the first five minutes of the period for physical adjustment. Chairs are moved, Bibles collected, report sheets checked, papers distributed, gloves removed, and a lesson leaf secured and inspected. Such physical activities have become chronic with many teachers, and should be eliminated or minimized to give place to the teaching process.

There are individuals who are attempting to function as teachers in the Bible school who, with considerable satisfaction and self-praise, relate their habit of securing the interest of the members of their class by beginning the lesson period with a special discussion of some affair of local interest. It is unfortunate that such individuals are unable to start without such an artificial stimulant. It is more unfortunate that they labor under the gross misunderstanding that such methods are good and worthy of indorsement in the Bible school.

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When these features in which the teacher is primarily concerned are properly corrected and when each pupil has learned from his teacher the full meaning of reverence, little difficulty will be experienced by the Superintendent with pupils remaining outside after the beginning of the Bible school. If the proper reverence for the Church and its services has not been learned in the Beginners' and Primary Departments, a difficult task is presented to the teacher of more mature pupils. The Superintendent may make a request at the monthly teachers' meeting that all teachers present this particular problem to their classes and, by a rational presentation of the essential factors of good order and respect for God's house, secure the desired results. Tactful Bible school ushers may contribute in a large way to the solution of this problem. In aggravated cases a conference of the Superintendent and parents may be necessary.

Q. 102. What recognition should be made of the completion of work in the Bible school?

A. Any suitable recognition is wise if it does not detract from or weaken the vitality and enthusiasm necessary to attack new problems to which no recognition or reward is attached. "What is there in it?" is a question which often comes from young people and sometimes from those of more maturity. Such an attitude always indicates amateur teaching on the part of some one. Any high school or college student who is willing to accept money for his athletic efforts is barred forever from all contests among students in schools of approved standing. The cause, in many cases, for awarding prizes, such as Bibles, pins, diplomas, etc., is an indication that conditions are not ideal in our Bible schools, and that to secure a satisfactory result it is necessary to resort to artificial methods. In some Bible schools a misunderstanding and a wrong conception frequently result from such awards. Work done by a teachers' training class should be marked in a fitting way by special recognition, such as the giving of diplomas. The impression should not be given, however, that by the study of forty lessons professional and expert ability to teach has been secured or that the teacher's development has been completed. By the completion of such work development has only begun. Regardless of the incentives used to stimulate energy and activity in the Bible school, it must

ever be remembered that the substantial motive is a desire to serve, if the results are to be worthy.

Q. 103. Should current subjects of interest, such as evolution and politics ever be given time in the Bible school?

A. Yes, if they touch on the development of character and Christian culture. Education is life. Christian education must qualify individuals to live the Christian life each day. Wisdom and good judgment must be used by the teacher in order that the interest of the subject discussed may not be mistaken for its value as education. Every lesson which is taught must touch in a vital way the lives of the members of the class, if it is to make its full contribution as valuable material for class use. The doctrines of the Bible have been so abstractly presented by some Bible school teachers as to be of little or no value to the members of the class. Teachers should remember that they are teaching people and not lessons. The lesson must have something of value in the development of individuals to justify the time used in teaching it.

Teachers should have a care in discussing matters of a political character in the Bible school that prejudice, party preference, and personal ambition or desire are eliminated from the teaching of such subjects. The Bible school is not a political agency, nor does it aim to secure the election of any candidate for office. It should, however, so teach the principles of the Master that people may vote with a fidelity of purpose equal to that with which they worship on the Sabbath day.

In the presentation of such subjects as evolution it should be remembered that the Bible school is not the most fitting place for such discussions. For this, more than one reason exists. Rare scholarship is necessary for an intelligent discussion of such subjects. The subject is too far-reaching in its scope to be given an adequate amount of time in the Bible school. Other subjects are more important and should take precedence over those of less value. Although evolution is only a theory and scarcely rises above the stratum of a hypothesis, we need not fear the truth. The Bible is truth and all truth must harmonize. When the facts have all been submitted and the evidence is all in, we shall find that although the entire earth and world may change and pass away, the truth of God will remain unchanged. A teacher who has

not reached such a conviction concerning the Bible has small place as a teacher in the Bible school.

It is very important that the teacher keep constantly in mind that current matters of interest in the community, such as basket-ball games, the world baseball series, etc., have a tendency to insinuate themselves into the Bible class period. There may be occasions when such discussions may qualify for admission to the class period. These are rare, however, and when they do present themselves, should be used to serve a distinct purpose as material for Christian education. The teacher should arrange conditions which surround the class and class period so that he may be able thoroughly to control all the material which may enter the class period for consideration.

It is most important that all teachers have a definitely defined and clarified view as to what has value for their classes and what is trivial. This presupposes that the teachers have well-established objectives for the work of their respective classes and that these objectives will control and direct all material which may come to the surface during the Bible school hour. Detours may be necessary, but they should always lead to the destination which must be reached. All extraneous class material must be subjected to this test.

Q. 104. Why should the Primary and Junior Departments be segregated from other pupils during the Bible school hour?

A. If the building accommodations of the church are suitable, the Beginners', Primary, and Junior Departments should each have its Bible school activities, including the opening and closing exercises, separate from other departments. The reason for this is obvious to those who are familiar with the best and most approved methods of training and developing young people for Christian service. All pupils above age twelve may, with profit, use the entire Bible school teaching period of forty minutes for class work. Below age twelve each department should use not more than twenty-five minutes for individual class work and the remaining fifteen minutes should be used for story-telling, dramatization, and self-expression on the part of the pupils. If this latter part is faithfully and skillfully done, young people will be trained to do the work which the Young People's Organization at a later time expects them to do. Not only will they be able to

do such work, but their efforts will react on themselves with a greater satisfaction and with more interest.

Q. 105. What is the purpose of examinations?

A. The purpose of examinations is to examine. The pupil's conception and convictions concerning what has been taught constitute the thing to be examined. Examinations presuppose that teaching has been done and that a goal or objective has been established which the teacher is expected to reach. Many teachers in the Bible school appear before their classes with an adequate knowledge of the facts associated with the lesson and with the deliberate intention of talking to their classes about these facts in the order in which they occur in the lesson. They occasionally ask a few question to maintain interest. This is not teaching. The goal or objective which many teachers attempt to reach is frequently controlled solely by the lesson itself instead of the needs of the class. The questions asked should have for their object the discovery of weakness on the part of the pupil. When this weakness is discovered, the teacher's work as a teacher begins. The quality and character of the questions asked will be determined by the teacher's plan for the lesson and the local conditions which maintain in the class.

Assuming that the teacher's plan for the lesson is good, that the proper goal for the lesson, as it should apply to the class, has been determined definitely by the teacher, and that a high quality of teaching has been done, wherein lies the purpose of examinations? Under such conditions examinations serve no purpose except in classes numbering above twenty-five. The purposes ordinarily served by examinations and the reason for which they are given, whether in college, public school, or Bible school, are as follows:

1. To stimulate pupils, from a fear of approaching disaster, to do better daily class work.

2. To relieve the teacher of certain responsibility in properly ascertaining and estimating the pupil's daily work.

3. To assure the teacher that some work will be done immediately preceding examination by certain pupils who do not do adequate work in class and by whom, without examinations, the work would probably never be done.

The first purpose mentioned above reflects on the teacher's ability to secure good results without a mechanical and artificial device. Good horsemen rarely use a whip.

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The second purpose indicates that proper questions have not been asked during the class period, that the teacher's judgment of the answers given has not been accurate, or that the pupil by a loquacious enthusiasm may have led the teacher to mistake such responsiveness for thorough preparation.

The third purpose is of small consideration in that the pupil who has misused his time during the months of class work has little chance of securing any worth-while equivalent by high-pressure methods on the evening before examinations.

The expert teacher who has been in close relationship with a class of proper size for a period of time should not need to resort to written examination to know the quality of the work the members have done. Examinations do not always examine.

Q. 106. How may the teacher best prepare for class work in the Bible school?

A. The preparation of the lesson on the part of the teacher involves four essential steps. These are suggested below in the order in which they should be taken. Adequate reference material is assumed to be in the possession of the teacher.

1. An intelligent familiarity with the individuals named in the lesson. This information may be secured from a Bible history such as that written by W. G. Blaikie or it may be secured more expeditiously from a dependable Bible encyclopedia. The information secured concerning each of these characters should involve his place in history, his mission or life purpose, his personal qualities, his equipment for his work, and his most important accomplishments.

2. The geography of the lesson. This information may be secured from a Bible history which gives the names of places suggested in the lesson. This should be supplemented by an appropriate map. A knowledge of the industrial, political, and religious significance of these places will give considerable confidence to the teacher during the class period.

3. Preceding events. The teacher is handicapped in teaching the trial of Christ who does not have an adequate knowledge of whether or not the three charges under which he was indicted had any basis in his conduct during his three years of public ministry. No teacher can teach well the administra-

tion of Hezekiah as King of Judah who has no definite knowledge of the administration of Ahaz. Facts are valuable in a large sense because of those things which made these facts possible and from which they developed.

4. The lesson application. This phase of the lesson preparation does not mean the preparation of a sermonette on the lesson to be taught, nor does it mean the presentation of a moral or a lesson which may be "drawn" from the study. It means the discovery of how the lesson to be taught affects and touches the lives of the pupils of the class. When this discovery has been made by the teacher, it should be brought to the surface during the class period by such tactful and original questions as will show each member of the class a distinct and clear picture of the lesson from which his own life may easily be interpreted. The true artist is he "who paints the picture and saves the soul besides." The preparation of any lesson for teaching in the Bible school which does not vitally involve the immediate lives and experiences of the pupils of the class is to be severely criticized. The teacher who moralizes and preaches to the members of the class on the lesson studied should improve his skill in the teaching process. What the pupil secures from any lesson must be a spiritual coördination established by himself. This coördination, if well established, will enable the pupil to respond intelligently and wisely in the presence of conditions and circumstances which he meets in his daily life. The function of the teacher is to create conditions under which this may be accomplished with least waste of time and effort. Few teachers can secure such definite results without definite preparation.

Q. 107. What particular features should attract the attention of the Associate Superintendent of Education and Evangelism as he visits the Bible school classes each Sabbath day and how long should he remain in each class?

A. Every Associate Superintendent of Education and Evangelism should use the major part of his time in visiting the classes of his Bible school. When he enters the class he should say nothing to the teacher and should not attract the attention of any of the pupils during his visit if such is possible. During his visit the following questions should be mentally answered by himself:

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- (a) Does this teacher use a quarterly or Bible and are such "helps" necessary in order that good teaching may be done?
- (b) Are all of the pupils interested and attending to the work in hand?
- (c) Do the teacher's questions harmonize with the standard found in the answer to question 16?
- (d) Does the teacher adapt the lesson to practical life?

Other features may be noticed, but the four suggested are determining factors for success or failure. A skilled supervisor may subjectively answer the four questions given above in a very few minutes. It should be remembered by the supervisor that a few teachers attempt to do exhibition work when the supervisor is present.

CHAPTER XIV

The Bible School Survey

THE owner of a good automobile should have his car surveyed carefully once each month if he is to receive the greatest value from his investment. Many progressive public school systems are surveyed periodically by a committee of disinterested experts in order that their schools may make the largest contribution in terms of education, that waste may be reduced to a minimum, and that recommendations for improvement may be secured.

The Bible School Department of the United Presbyterian Church has printed in booklet form a Survey Questionnaire to be used in surveying individual Bible schools within the denomination. This Survey Questionnaire is used as a denominational standard of measurement for Bible schools. Three distinct classifications of schools are made in this standard: city Bible schools with enrollments of above 200, city Bible schools with enrollments of below 200, and all rural schools. These are known as Classes A, B, and C respectively. Answers to all questions asked in this Survey Questionnaire have been predetermined by a careful evaluation. Any teacher or officer in any Bible school in the United Presbyterian Church may secure, by request, a copy of this Survey Questionnaire. Answers to all questions are expected to be given with great care and accuracy. When the questionnaire has been completed it must bear two signatures, when returned to the denominational Bible School Department, of which the pastor's name must be one. When the answers to all questions have been evaluated by the denominational Bible School Secretary, a report with recommendations will be made to the one applying for the survey.

No teacher or officer should object to having his school surveyed, and all interested in the Bible school should be anxious for any information or recommendation which will increase the efficiency of their work. The truth always has value and the light should not be excluded.

CHAPTER XV

The Daily Vacation Bible School

PURPOSE.—The desirability of any community as a place to live is directly proportional to the quality of its citizens. It is assumed by all church people and admitted by non-church people that the greatest purifying and uplifting agency in any community is the Church. If such is true, and facts cannot be denied, the efforts of the Church in any community should be welcomed and encouraged. Few opportunities offer themselves which promise such large returns as the Vacation Bible School. Its purpose is threefold: to make better citizens by teaching the relationship between the individual and the community, to teach the nature and purpose of law and the necessity for its enforcement, and to develop a spiritual attitude toward God, our fellowmen, and the Church.

No better agency can be used in any community for evangelizing and Americanizing the foreigner than the Vacation Bible School. In some cities the "School City Plan of Government" has been used in the Vacation School with large success in teaching citizenship and the responsibility for law enforcement.

The Vacation Bible School offers an excellent opportunity for evangelistic instruction in the local community. This is not second-rate home missionary work, but work of the highest order. Not only will opportunities develop for teaching religion which otherwise might not be secured, but the circumstances in the Vacation Bible School are favorable for large returns for the effort and time used.

In addition to all of the purposes thus far suggested, not the least in importance is the reflex effect on the vitality and growth of the local churches. There is no caste in the kingdom of God.

Where should Vacation Bible Schools be operated? Where-

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ever children and people are found who may be interested in using a few hours each day for worship, study, and recreation. The program should include Bible study, worship, music, story-telling, handicraft, citizenship training, and playground work. The Associate Superintendent of Community Work should assume the responsibility of initiating and organizing this work. The following steps are necessary for its success:

1. Securing financial support. The results obtained will, in a large way, be commensurate with the price paid. Adequate financial support may, and should be, obtained from the local churches. This should be a part of the annual budget. Assistance may also be obtained from community organizations and from private sources.

2. Securing adequate teachers and equipment. This will involve trained teachers, a suitable building, and essential equipment. Suitable buildings and equipment are variable quantities and may be as elaborate or restricted as the local management may determine. Efficient teachers are imperative. If possible, teachers who have had experience in the public schools or in playground work should be used to insure the largest success. The following bibliography will be valuable to those interested in this work:

Child Study

Hartshorne, "Childhood and Character."

Norsworthy and Whitley, "Psychology of Childhood."

Principles of Teaching

Cather, "Stories and Story-telling."

Bryant, "How to Tell Stories to Children."

Betts, "How to Teach Religion."

Hurt, "Self-help in Teaching."

Craig, "Bible School Teacher's Handbook."

Recreation

Curtis, "Education Through Play."

Powell, "Recreational Leadership for Church and Community."

LaPorte, "Handbook of Games and Programs."

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Handicraft

Wardle, "Handwork and Other Expressional Activities."

Rhodes, "Manual of Handwork and Other Expressional Activities."

Books on Organization

"How to Conduct a Church Vacation School," Albert H. Gage. \$1.50.

"Organization and Administration of the Daily Vacation Church School," Stout and Thompson. \$1.

"The Community Daily Vacation Bible School," C. E. Knapp. \$1.

"Sidelights on the Daily Vacation Bible School," C. E. Knapp. \$1.

"The Daily Vacation Church School," C. S. Ikenberry. \$1.

"The Vacation Religious Day School," H. S. Stafford. \$1.

"The Daily Vacation Bible School," William A. Weber. 50 cents.

An efficient supervisor should be secured who is intimately acquainted with the purpose and aims of the Vacation Bible School and who should be responsible for maintaining the proper standard and correcting mistakes and errors which arise as the work progresses. Many college students may render valuable assistance as teachers under the guidance of an efficient supervisor. No better opportunity is available for leadership training.

The following standard for the Vacation Bible School is established by the International Association of Daily Vacation Bible Schools:

STANDARDS OF A VACATION BIBLE OR CHURCH SCHOOL

- (a) The term should cover a minimum of fifty hours of actual instruction.
- (b) The school should be supervised by a Church or by a board which is composed of official representatives of cooperating Churches.
- (c) Supervisors and teachers should be adequately trained.
- (d) There should be departmentalization, or close grading of the school.

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- (e) There should be an adequate program of training in departmental worship.
- (f) Program and curriculum should be approved either denominationally or interdenominationally.
- (g) There should be a satisfactory physical equipment for religious education.
- (h) A missionary offering for the extension of vacation schools should be taken.
- (i) There should be a proper closing recognition service.
- (j) Records and reports should be carefully kept and supplied to the proper authorities.

3. Planning and operating a program for substantial Christian education. The following texts and daily program are suggested:

Kindergarten: "Talking to Our Heavenly Father," Florence H. Towne. 75 cents.

Primary: "God Revealing His Truth Out of Doors," Jackson and Squires. 75 cents.

Junior: "Into All the World," Arthur H. Limouse. \$1.25.

Intermediate: "Modern Builders of the Church," Paul Patton Faris. 50 cents.

Music Manual for Use in Daily Vacation Bible Schools and Week-day Schools of Religion. \$1.50.

DAILY SCHEDULE FOR A SMALL SCHOOL

8:45 Preliminary Service for Teachers.

9:00 Doors open and children march in.

Opening Service of Worship.

Repetition of Devotional Verses.

Prayer, closing with the Lord's Prayer.

Song.

9:10 Missionary Story, followed by offering, taken while the children are marching—kindergarten marches out to separate room.

9:20 Character Story.

9:30 Music-teaching Period.

9:50 Organized Play Period.

10:10 Bible stories, memory work, and dramatization.

11:00 Expressional activities or handwork.

11:30 Closing exercises, including salutes to the National and Christian flags.

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Pupils should be classified as follows:

Kindergarten	Ages 4 to 6
Primary	Ages 6 to 9
Junior	Ages 9 to 12
Intermediate	Ages 12 to 15

The following reference books are named for possible use:

Expressional Activities

"Motives and Expressions in Religious Education," Ikenberry.

"Use of Projects in Religious Education," Hartley.

"Dramatization of Bible Stories," Miller.

General

"A Parish Program of Religious Education," Squires.

"A Social Theory of Religious Education," Coc.

"A New Program of Religious Education," Betts.

"History of Religious Education in Modern Times," Betts.

"Graded Memory Work," Craig.

Teacher's Edition, Book I.....	Ages 5 to 9	\$0.25
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Pupil's Edition, Book I.....	Ages 5 to 9	.20
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Teacher's Edition, Book II.....	Ages 9 to 12	.15
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Pupil's Edition, Book II.....	Ages 9 to 12	.12
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Teacher's Edition, Book III....	Ages 12 to 16	.20
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Pupil's Edition, Book III.....	Ages 12 to 16	.15
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The Church Bible School and the children of the community who have no church home must depend upon the Associate Superintendent of Community Work for the initiative and thought necessary for the success of a Vacation Bible School in every community.

CHAPTER XVI

Week-day Religious Schools

AIM.—The aim of week-day religious instruction may be understood from the following statement of purpose:

1. To give religion its proper place in the development of children.

2. To meet a universal demand and need for a religion sufficiently dynamic to meet successfully the immoral tendencies of life.

3. To secure for the teaching of religion such courses of study, equipment, teaching skill, and supervision as will command the respect of pupils and place it on an equality, at least, with secular education.

4. To secure time for the development of spiritual co-ordinations.

5. To give the non-church children of any community an opportunity for religious instruction.

6. To establish in the minds of people those basic principles of religion which are commonly accepted as the foundation for good citizenship.

7. To unite the churches in a common task of meeting evil in the community.

8. To eliminate extreme denominationalism which operates against religious progress.

9. To emphasize the value of the teaching element in religious culture.

10. To unify all community agencies doing welfare work.

During the last few years much interest has been manifested in week-day religious instruction.

The Associate Superintendent of Community Work should be thoroughly familiar with the plans for organizing the work involved in week-day religious schools. He should be capable not only of initiating the school in the community but caring for its success. Many schools of this character have

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failed on account of a lack of familiarity with tested plans for such work and a need for information. If the Associate Superintendent of Community Work is equipped, he will obviate not only useless expense but waste in effort and time.

It should be understood from the beginning that there is no greater menace to the success of week-day religious instruction than the tendency to conduct such schools in public school buildings. To this it may be replied that no other building in the community is equipped for such work and no one in the community objects, therefore it should be in the public school buildings. Such an argument seems valid on the surface, but so long as our government requires isolation of Church and State, it is an indiscreet policy, and operates against the success of the work throughout the country for any community to attempt to compromise such a thoroughly established principle of our government. Opposition, not only religious but political, has developed against week-day religious schools in some districts, the storm center in most cases being the location of the work in public school buildings.

Two types of schools, the local church type and the community type, have been found most successful, with the balance of argument in favor of the community type.

The local church type is a plan by which the pupils of each denomination report to their own church buildings for a period each week. The equipment, teaching, supervision, and curricula are determined by the local authorities of each church.

The community school represents an organization of the churches in the community working in conjunction with the local school authorities. The expenses are paid by the churches interested, the amount paid by each congregation being determined by the relative number of pupils from each church attending the school.

Arguments in Favor of the Local Church School

1. Denominational doctrine may easily be taught.
2. Easily correlated with the church Bible school.
3. It is easy to start.
4. Makes possible a unified plan of the Associate Superintendent of Education and Evangelism in the local church.
5. It gives the local church authorities immediate control of the work.

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6. The church budget may be more effectively used.
7. Develops greater church unity.

Arguments Against the Local Church School

1. It develops church rivalry and denominational feeling.
2. School authorities are indisposed to excuse the pupils of only one denomination.
3. The work of all of the denominational schools would probably have different standards of efficiency, equipment, courses of study, and management.
4. Expert supervision would be forfeited.
5. It is unpopular with pupils.
6. Pupils would be compelled to travel from the public school to their own denominational church instead of attending school in the nearest church.
7. Community spirit would be lost.
8. Non-church children would not readily be reached.
9. The school would, in most cases, be dependent on the teachers of the regular church Bible school.
10. Adequate financial support would in some cases be lacking.
11. The group influence would be destroyed.
12. The local church school is more expensive.

When the Associate Superintendent of Community Work has become familiar with the facts involved and, in particular, the type of school best adapted to the community, he should call a meeting of the proper representatives of the Board of Education and of the other denominations, including the Roman Catholic and Hebrew churches. At this meeting a committee should be appointed to make a careful investigation of the conditions and possibilities in the community for such a school and, if possible, to submit a plan. This committee should report within a reasonable time on the following points:

1. Number of children in the community who are not enrolled in any Bible school.
2. Number of churches in the community available for the use of week-day religious instruction.
3. The geographical distribution of church buildings in the district.
4. The State law involving the excusing of pupils from the public schools.

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5. The attitude of the local school authorities.
6. The attitude of representative community organizations.
7. The attitude of the authorities of each church in the community on the following points:
 - (a) Use of church building, including heat and light.
 - (b) Willingness to furnish financial support.
 - (c) Enthusiasm in promoting work.
8. Any other fact of religious significance in the community should be included in this local survey.

When this report has been received the same committee or another should be assigned the task of a preliminary campaign. This work will involve the following:

- (a) Advertising:
 1. By the press.
 2. In the pulpit.
 3. By conferences with pastors, school officials, and representative denominational leaders of the community and adjoining districts.
 4. Distribution of available leaflets of information.
 5. Periodicals in which the week-day religious school is explained may be secured and distributed.
 6. Some one of the committee should make a careful survey and inspection of a week-day religious school in successful operation in another district.
- (b) A community mass meeting should be called. The following facts should be presented at this meeting:
 1. The facts secured in the local survey.
 2. Number and character of week-day religious schools in the State.
 3. Provisions for such work by the State law.
 4. A sufficient number of informed laymen and pastors should be present to give information and lend support.
 5. Attitude of the church and school authorities, together with other community organizations, should be stated.
 6. Plan for financing the project should be made clear and the places for conducting the work should be designated as the churches and not the public school buildings.
 7. A committee should be appointed or elected to prepare the details of a working plan.

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The committee appointed or elected at the community mass meeting for the purpose of preparing a plan must use great care and good judgment. Their work is most important for the success of the school and should include the following:

1. Type of school (church type or community type).
2. Places secured for conducting the work. This part of the report should include all church buildings in the community available for conducting classes with light and heat furnished.
3. Schedule of classes and a possible curriculum.
4. Available teachers who are equipped for the work among whom must be an efficient supervisor.
5. Nomination of available people to serve as a Board of Religious Education.

The committee making this report should be qualified to defend it and to answer any question which touches any phase of the work.

(c) A second mass meeting should be called after adequate announcement of such a meeting has been made. At this meeting the following steps should be taken:

1. The report of the committee appointed to outline the proposed plan should be submitted and adopted. This plan should be given in detail and all questions asked should be answered.
2. A Board of Religious Education should be elected.

The Board of Religious Education should meet for organization very soon after their election. The following plan of organization is suggested:

1. President.
2. Vice President.
3. Secretary.
4. Treasurer.
5. Committees.
 - (a) Property.
 - (b) Finance.
 - (c) Publicity.
 - (d) General Relationship. The work of this committee will involve establishing a coöperative relationship with such organizations as the Chamber of Commerce, fraternal orders, etc.
 - (e) Curriculum.
 - (f) Supervisor and teachers.

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(g) Enrollment.

(h) Survey. The work of this committee should inspect and investigate similar schools in other districts, investigate complaints, and recommend, as occasion demands, possible improvements.

The first and most essential work of the board is the selection of an efficient supervisor. The board, on the recommendation of the supervisor, should elect an adequate number of skilled teachers whose spiritual interests are equal to their pedagogical skill.

The second essential duty of the board is securing the proper building accommodations and equipment. Accommodations are not suitable unless each class is located in a separate room or is isolated from other classes by a suitable wall or screen.

The third step which should be taken is the inauguration of the school by announcements from the pulpit, the press, and possibly by circular letters.

The fourth step is the enrollment of pupils. In many States the law provides for one hour of absence from school each week on the part of any pupil; provided, however, that the parents make such request in writing and it is ratified by the local Board of Public School Directors. This absence is granted on the assumption that some other phase of the child's life is to be developed which is not provided for by the public schools. Such education may be music, public speaking, religious education, etc.

To reach the proper success the enrollment committee should arrange for a complete canvass of the community. During this canvass the signature of the parents or parent should be secured on printed excuse blanks taken to each home by the committee. On these blanks the following information should be secured.

Name..... Address.....
Age..... Sex..... Nationality.....
Name of church, if any, to which parents belong.....
Name of church to which the pupil belongs,
if a member.....
Name of church Bible school which pupil attends,
if any.....
Remarks:

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The fifth step involves the assignment of all pupils enrolled to the proper church buildings for work. This may best be done by the supervisor in conjunction with the enrollment committee.

CURRICULUM TEXTS

1. The Bible.
2. Gary leaflets.
3. The Abingdon Week-day Series (non-sectarian).
 - (a) Home Lessons in Religion.
 - (b) How to Promote Home Religion.
 - (c) Beginner's Book in Religion.
 - (d) Bible in Graded Story (4 volumes).
 - (e) Songs for the Little Child (age 5).
 - (f) First Primary Book in Religion (age 6).
 - (g) Second Primary Book in Religion (age 7).
 - (h) Everyday Lessons in Religion (age 8).
 - (1) Bow in the Cloud.
 - (2) Star in the East.
 - (i) Mother Teacher of Religion (age 9).
 - (j) Travel Book for Juniors (age 10).
 - (k) Followers of the Marked Trail (age 11).
 - (l) Citizen Junior (age 12).
 - (m) Geography of Bible Lands—Crosby.
 - (n) Living at Our Best.
 - (o) Hebrew Life and Times (age 13).
 - (p) Life and Times of Jesus (age 14).
 - (q) Early Days of Christianity (age 15).
 - (r) Jesus's Ideals of Living (age 16).
 - (s) Spread of Christianity (age 16).
4. "Graded Memory Work," Craig. (United Presbyterian Board of Publication and Bible School Work.)
5. The following for ages 6, 7, and 8, published by Charles Scribner's Sons, are good texts if used by skilled teachers:
God the Loving Father and His Children.
God's Loyal Children.
Jesus's Way of Love and Service.

DANGERS TO BE AVOIDED

1. Failure to realize the educational importance of the work of the week-day religious school. The classes organized

should be taught and not merely "held." Memory work which limits its value to verbal repetition and moral lessons recited by the teacher have no place in any modern school where substantial education is attempted.

2. Beginning before all plans are ready. Many schools have minimized the importance of some of the features mentioned above and have failed or realized only a mediocre success.

3. Dependence on the public school system. In many cases the management of the public schools may be enthusiastic, and when such a condition is found, success is more easily secured. However, the management of the public schools under the laws which exist in most States cannot be expected to be responsible for the week-day religious school.

4. Sectarian division. This difficulty and danger is to be most carefully avoided. On this rock many otherwise successful week-day religious schools have been wrecked. The churches of many communities have not all reached the status indicated by Sabine Baring-Gould when he says:

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

5. Assuming that the week-day religious school is a cheap way to get large results. The thing obtained will generally be commensurate with the price paid, whether it be a fur coat or education. That which costs least is not of necessity the most economical. The church Bible school has suffered and is suffering from a policy of cheap extravagance—cheap because the problem of adequate buildings, equipment, and literature have, in many cases, been solved by the formula of least money expenditure. Extravagance, because many of our young people are leaving the church Bible school between the ages of twelve and eighteen. Such methods would bankrupt the leaders in the Bible school if applied to the industries they control.

The responsibility and burden of initiating and organizing the week-day religious school rests primarily on the shoulders of the Associate Superintendent of Community Work. He should ever remember that, "Responsibility gravitates to the man who can shoulder it and power flows to him who knows how."

CHAPTER XVII

Special Programs

STUDENTS' DAY

THE recognition by our Bible schools of the students in our public schools and colleges as they begin their school year is a praiseworthy effort. No phase of our nation's life is more closely connected with its spiritual growth than its education. The quality of work done by the educational institutions of America will, to a large degree, determine the religious and spiritual attitude of our people.

The purpose of Students' Day in the Bible school is to make clear to the young people of the church its prayerful interest in their efforts to meet successfully the problems, difficulties, and temptations which will face them during the year. Whether or not they leave home for a season or are found each Sabbath in the family pew, they should know that the Bible school has them ever in mind during their work.

All of the religious services of the second Sabbath of September should be given to the recognition of Students' Day.

The Bible School Department of your denomination will furnish suggestions for a Students' Day program.

RALLY DAY

The date assigned for Rally Day is generally the second Sabbath of October. It is to be understood that this special recognition is solely for the purpose of rallying the Bible school forces for a year of successful work. This fact must be continually kept in mind throughout the entire program.

The Associate Superintendent of Activities should use his best efforts to bring to the Bible school on Rally Day 100 per cent of its membership and in addition a number from outside the school equal to 10 per cent of the school's enroll-

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ment. It is possible that ten members of the school can bring one new name to the registry of the Bible school on Rally Day. This should be the goal.

FATHER AND SON WEEK

The second week of November has been suggested as Father and Son week. The time is opportune in that it follows hard upon Rally Day enthusiasm. Not all of those who attend the Rally Day service are active and regular members of the Bible school. Might it be possible that the fathers and sons constitute a large number of these inactive or indifferent individuals? A census of the Bible school based on the church membership will reveal the facts. The superintendent would do well to ask a committee composed of a father, a son, a mother, a daughter, and one of his Bible school officers to inspect the church roll and submit to him the per cent of fathers, sons, mothers, and daughters who are members of the church and who do not attend the Bible school. Would those who do not attend the Bible school retain their church membership in a church whose members followed their example?

Let the second week of November be a "red-letter" week in the history of the school in recruiting the Bible school from the church roll. If the school does not provide a class for the fathers or for the sons, there is reason for grave concern as to the proper organization of the school. Correct the organization if it is defective. Create an atmosphere of good fellowship and, not least of all, the teacher should feel the necessity of making a distinct contribution to the members of his class during the class hour. It should ever be kept in mind that the Bible school is a school for Christian education and not a club. The atmosphere of spiritual development, however, does not, and should not, in any way operate against the highest type of good fellowship.

A father and son evening will contribute much toward the end sought. During such an evening a program should be carried out which will interest, in a definitely constructive way, the fathers as well as the sons. Some originality on the part of the social committee will solve this problem of the program. This father and son evening should be considered merely a favorable opportunity to build a stronger, better,

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and more enthusiastic Christian fellowship among the men of the church and a more intimate devotional interest between the men and the boys.

The management of the Bible school as well as the officers of the men's class should remember that there are men in almost every congregation who have at one time been active in some Bible school and who have good ability, but who submerged their interest and enthusiasm when they transferred their certificate of membership from one church to another. Many young men whose names are on our church rolls show good ability in their school and athletics and are capable of using the same "push" in our Bible schools if their energy is enlisted.

Let us begin our Bible school enthusiasm with the men and the boys at the front. Men and boys like to be leaders instead of followers. Give them a "wide-open" chance to lead, not only those who are now in the school, but every man and boy in the congregation. Leaders in any activity are not annoyed by the shadow of the man in front. It will bring large returns to the school and larger returns to the kingdom. It is well worth doing.

When we have our church membership, *all* of our church membership, in the Bible school, then we can with better poise approach the men and boys without church homes. This we ought to do, but the other we should not leave undone. Love begins at home, but it is not limited by selfishness. Let this problem be a challenge to our ability, and the result of our efforts will indicate our efficiency.

It is possible for each organized class of men and boys in the school to hold a short business meeting during the first part of the second week of November. The purpose of this meeting should be to arouse the membership of the class to "high-gear" speed in getting all the members of the class active and alive to the possibility of increasing the class membership and reviving members who have become indifferent. It should also be understood that each member of the class should make a definite appointment with a son, if he is a father, and with a father if he is a son, for a joint banquet and social evening to be held during the latter part of the week.

During this social evening a substantial program should be carried out which will not only entertain but which will con-

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tribute to a closer comradeship between the men and the boys of our Bible schools. Fathers and sons who have no church home should be invited personally and made welcome at this banquet and social evening. Each son should bring a father and each father should bring a son to this banquet.

The Superintendent should consider the advisability of arranging some plan by which each father should bring a son, and each son should bring a father, to the mid-week prayer service. This service should also give special recognition to the fathers and sons of the church and of the community. Is it possible for each Bible school to have every father whose name is on the church roll present either at the mid-week prayer service or at the banquet and social? This is a challenge to somebody's son. A little child might lead him. If at least one son from every home, in which there are sons, is not present at one of the meetings mentioned above, it might be well for the parents to investigate the condition of the path from their home to the house of God.

The Bible school Superintendent should request the pastor to preach a sermon on the Sabbath, immediately following the activities of the week, such as will tend to conserve the results of the week's work.

MOTHER AND DAUGHTER WEEK

The recognition of Mother and Daughter Week is of recent origin. The cause is found in the transition of modern life from that of the preceding generation. Present conditions of society and industry have made large inroads on the unity of domestic relationships. Few of our sons and daughters above sixteen years of age have much opportunity to enjoy and benefit by the companionships of their fathers and mothers. Their waking hours are largely used outside of the home in a strenuous effort to keep pace with advancing civilization. From this change a loss has come. It is just possible, however, that much has also been gained in terms of real education which will qualify young people to meet the problems of a larger life. Regardless of the possible advantage of the present over the past, the atmosphere of family worship, the wholesome comradeship of father and mother, and the sanctity of the family pew had much to contribute to the men and women of to-day in the stability of character.

That something of this holy relationship between mother and daughter may be revived and stimulated, the second week in May has been designated for its special recognition.

The ceremonies of the week should begin by the celebration of Mother's day on the Sabbath. The following Monday or Tuesday evening should be used for a special program by the women's and young women's Bible classes. All mothers and daughters in the Bible school above the age of twelve years should coöperate in this program. The following Friday evening should be used for a Mother and Daughter banquet and Saturday evening should be an "At Home Night" for all mothers and daughters. The following Sabbath should be recognized by a program for Daughters' Day.

These programs may be modified by the Associate Superintendent of Activities to suit local needs.

"At Home Night" should serve a large purpose in the schedule of Mother and Daughter Week if properly planned. The problem of making such plans will rest with the mother in each home. No daughter has any better counselor than her mother and, in modern life, such counsel is important. Occasions are valuable when a mother counsels with her daughter or a father with his son concerning the future. All young people desire to "make good." In order to reach life's success, finish our course, and keep the faith, some things are more important than others. Every mother should find an opportunity to counsel with her daughter and every father should know his son sufficiently well to talk intimately concerning the greater factors which enter life to make or mar it. These factors will enter the lives of our children, and no little responsibility attaches to the parents that the young man or woman may face life and the future with a clear vision and both eyes open. Such counsel will involve the relationship of the successful man or woman to the great facts of life. These facts are God, education, marriage, offspring, and, least of all, money.

If you are a mother, have you qualified your daughter to act wisely when she meets these?

EASTER

The purpose of the Easter celebration is to commemorate the resurrection of Christ. The year of 68 A.D. marks the date of the formal institution of such recognition.

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The day determined for the Easter celebration seems to be a roving date on the calendar of March and April. During the history of the early Church the Christians in Asia Minor argued from the example set by John and Philip and held their paschal feast on the fourteenth day of the lunar month Abib, or the day of the full moon. The resurrection festival they celebrated on the third day thereafter. The Western Christians argued from the example set by Peter and Paul and celebrated their paschal feast on Saturday following the full moon and the resurrection festival on the next day. After much controversy, the Eastern Christians were excommunicated by Victor, Bishop of Rome. In 325 A.D. uniformity was established by the Council of Nice in an order which required all Christians to follow the practice of the Christians of the West as to the time of celebrating the Easter festival.

The Celtic Church did not conform to this ruling until 664 A.D. Since the lunar month and calendar month do not coincide, the calendar date for Easter is not always the same. The date for the celebration is therefore fixed by selecting the first Sabbath after the full moon which follows March 21. It will thus be seen that Easter may occur on any Sabbath between March 21 and April 25.

"LET US WAGE PEACE"

November 11 is designated as Armistice Day because it marks what we desire to believe was the critical moment in the age-long struggle between war and peace.

We are not surprised to learn, by careful analysis in recent years, that war is a mark of immaturity. In the last decade science has been measuring not only the quantities of raw material used in our factories, the speed of our airships, and the distance to Mars, but many abstract phases of our activities which hitherto were thought outside the realm of mathematical measurement. This calculation has extended to the measurement of our intelligence. In this investigation it has been found that the activities which are necessary in war are on the same mental level as the activities of an eight-year-old child. We make rifles and bullets for the purpose of injuring men; we train nurses and build hospitals to heal these men so that they may return again to the battle-field for the sole purpose of injuring others. Few sane people

spend money for tearing down substantial buildings when they know they must rebuild the same buildings with inferior material. Children cannot become mature in a night, neither can the world, in a day, make the transition from childlike activities to conduct which is consistent with maturity and sanity.

We are convinced that in the world, and especially in our own country, some progress has been made to eliminate the possibility of war. We, in America, sometimes indicate in our thought, our conduct, and in our prayers that we have reached maturity in our ability to estimate properly this great world plague which we call war. Our indications of maturity, however, are mingled and variegated with prominent signs of childishness. In our public schools we have begun to minimize the study of wars in our history classes, and yet we magnify the military character of U. S. Grant. One day we have our public school children recite an uplifting lesson on peace, or we gather them together in a large assembly hall and listen with emotion to the eloquent words of a representative of the International League of Peace, and the following day we erect cannon and the statues of war heroes in our parks for their admiration and worship.

"Peace hath her victories no less renowned than war." We are not so enthusiastic in our efforts to magnify the heroes of peace; but if a man has marked success as a fighter, if he happens to be the general of the army, and the army wins a great victory, we immediately consider placing his name on the ticket as candidate for the presidency of our great republic. War should have no place in the correct thinking of the world because of its money cost. During our recent war an amount equivalent to \$150 for every man, woman, and child in our country was paid for war. For foreign missions we paid, not \$150, but 80 cents, for home missions 40 cents, and for all religious purposes \$6. It is time we should begin to think seriously about plowshares, pruning hooks, and those constructive elements of society which make for education, honesty, and intelligence.

Several years have passed since the great war closed. Many armies continue to fight. The military leaders of our own country expressed alarm that our Congress had recently reduced the appropriation for the aircraft of the navy to \$16,000,000. The World Court and the League of Nations

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have not yet solved the problem. The problem will continue to remain unsolved so long as nations prefer economic advantage to national justice, political dominance to political equity, and the spirit of imperialism to the spirit of the golden rule.

The future has much of promise. The willingness of our own government to coöperate with the Humanitarian Commissions of the League of Nations and the American "Draft Treaty of Disarmament and Security" are definite indications of brighter days to come.

The Bible schools of our churches, on the Sabbath preceding November 11, should give some special recognition to the upward look concerning peace. Each teacher should stress the fact that our country will "wage peace" when we have a citizenship that is intelligently and spiritually able to refuse to transfer to selfishness, avarice, and greed what rightfully belongs to sanity, justice, and righteousness. Our people must learn that spiritual growth involves our industrial and political relationships as well as our church life. When our Church and Bible school members are as willing to follow a "Thus saith the Lord" on the day of election as they are in our Bible school classes, and are willing to use the spirit of the Master to determine thought and conduct, then will we be able to enjoy the reign of peace and learn war no more.

CHAPTER XVIII

Child Psychology in the Bible School

WHY study the pupil? What is Christian education? Education is not obtaining information. An individual may know much about the law, more about medicine, and not a little about theology, and yet not be able to interpret new conditions or act properly in the presence of the daily problems which confront him. Education is not memorizing worthy material. An individual may be able to repeat without error the Shorter Catechism, the Sermon on the Mount, and the Lord's Prayer, and yet know little about sin and God. It is not training by repetition. Dogs and Monkeys may be so trained.

Education in the Bible school is the development of the spiritual nature so that the individual will respond properly in the presence of any problem which touches the moral or spiritual life. In order that this may be accomplished four steps are essential:

1. A practical conception of God is essential. Some teachers in the Bible school make the mistake of so presenting the nature of God that doubt arises later in the child's mind. It should not be necessary for any individual to change his fundamental conception of God as he passes from childhood to maturity. True it is that an individual's conception of God will become broader and more intelligible as maturity is approached, but such changes should be simply additions to the structure and not the process of tearing down and rebuilding. The latter is destructive in its influence and will always produce serious and doubtful results.

2. Every individual should intelligently appreciate the nature of sin. There is a distinct difference between violating God's law and breaking one of the polite by-laws of a conventional society. It may be said that "sin is any want of

conformity unto or transgression of the law of God." No better definition of sin is at hand, and when individuals are intelligent with reference to the law of God and not merely able to repeat the ten commandments, they should be able to know sin when it presents itself. Many people do not seem able to recognize sin when they meet it.

3. Everyone should know the nature of happiness and its value. It has been said that people do not perform any act except to acquire happiness or to avoid pain. Such philosophy may be reasonably accurate if the words "happiness" and "pain" are accurately interpreted. Happiness is not fun. Solomon made a great effort to bring into his experience what many people might estimate as the greatest pleasure and happiness. Everything that money could buy he secured, and when he came to the close of life he called it vanity and vexation of spirit. The rich man considered larger barns and the consequent eating and drinking as happiness, but the great Judge called him a fool. No market value can be placed on happiness. It is that quality of mind which comes with the consciousness of having met the requirements of the two great commandments (Mark 12: 30, 31). The individual who would be happy must meet the requirements of the chief end of man. To do this will require an accurate estimate of values. Fun for the present time has a larger appeal to many people than happiness for all time. The individual who is able in his daily life to distinguish between what is great and what is trivial, and who has the disposition and the ability to act properly when such distinctions are made, is the one who will "in the long run" understand true happiness.

4. An individual should develop the habit of service as a life stewardship. The individual who has a practical conception of God, who is able intelligently to appreciate the nature of sin, and who knows the nature and value of true happiness, will find little difficulty in knowing the meaning of the stewardship of life. The greatest condemnation found in the Bible is attached to the individual who would not develop the habit of service. "Inasmuch as ye did it not" comes with a force which should prompt all teachers in the Bible school properly to face the teaching problem and, by all reasonable means available, qualify themselves for successful teaching, that the results may show in terms of service.

To meet these requirements adequately is not the work of

a novice. Many pupils are lost to the Bible school for the reason that both in the equipment of our Bible schools and qualification of our teachers we have not done our best. The best will be attained when we know children and how to teach them.

Why do children play?

Are the young people of to-day better than a generation ago?

If they are not the same, is a change of conduct to be deplored?

An intelligent answer to each of these three questions will clarify our vision as teachers of children.

THE BEGINNERS' DEPARTMENT

The pupils of this department are below six years of age.

It is well to investigate the peculiar phenomena which are manifested by children of different ages. During this beginning period the normal child is very active physically and mentally. He does not plan to be so any more than a puppy plans to play with rubbers which are left within his reach, and he should not be condemned therefor. If this characteristic were properly appreciated, the words which come from the lips of parents and teachers would include the word *do* more frequently than the word *don't*. The child of this age is active because he must be. Nature requires that he qualify himself by using his sensory organs to meet the problems which lie just before him. Nature makes no mistakes. Not only is he active, but he is disposed at this age to mimic what he sees. The picture he draws with great labor is by his own imagination a work of art, and woe to that parent or teacher who ignores such efforts or who considers them lightly. A little child of four years labored for three days in a public kindergarten to build an aëroplane from cardboard. When he had finished it, he asked his teacher if he might not take it home to show his mother. The consent was given and with great care and pride he carried it home. When his mother saw it, and found that he had made it at school, she snatched it from him and threw it crushed into the wastebasket, with the remark that his teacher should know better than to allow him to spend his time on such foolishness. This mother probably did not know the significance of her

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act. It is a crime akin to sacrilege to crush the spirit of a little child.

He is also credulous and sincere. It is little wonder the Master said, "Except ye become as little children, ye can in no wise enter the kingdom of heaven." He has not yet learned to deceive, nor does he expect deception. Every teacher should have a care that the instruction given is worthy of his credulity and sincerity, and that nothing is builded into the structure of his life which will not stand the test of truth when stress is put upon it. The structure is sacred. We should build well.

During this period the teacher who would take advantage of psychological opportunities must teach effectively the nature of God, obedience, and reverence. If these are omitted until a later age, the problem of securing the maximum of results will not only have become complex, but its solution will have become doubtful.

THE PRIMARY DEPARTMENT

The pupils of this department are between the ages of six and nine years.

The tendency of pupils to be physically and mentally active continues through this period. Their experience, however, in play has widened until, in this period, children are willing and in many cases anxious to play in groups. Whether or not the "culture epoch" theory will account for this group tendency, the social instinct begins to show in a very prominent way. The wise teacher will take advantage of this opportunity to teach the meaning and value of honesty, conscience, fair play, and generosity. Again it may be repeated that education has little value which does not equip for immediate tasks. The fairy stories which many teachers and parents have taught with great interest are at this period doubted. Reason begins to show itself by questioning the identity of Santa Claus and other kindred stories. It is well if the fairy stories which are taught are presented in such a way that at this period a destructive breaking up of faith does not result. May the teaching which is done in earlier years not become a stumblingblock to the children of this period.

Probably the most striking characteristic of this age is the development of a sense of moral values. Prior to this age

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the little child will do right because he is told to do so. or because he is afraid to do otherwise. He now begins to do right because he dislikes to do wrong. His conscience at this period urges him to avoid evil and follow ways of righteousness. It should be remembered by the teacher that conscience is the product of knowledge, experience, and emotion. In order that conscience may operate properly, his knowledge must be adequate. His experience must have shown him the results of sin. His emotion must be wholesome and not based on a weak sentiment or unnatural fear.

Selfishness is still a characteristic of his nature and continues to serve him as self-preservation, not only in his play but in his wider relationship with others. Surprising intelligence is sometimes manifested by children of this age in their selfishness.

THE JUNIOR DEPARTMENT

The pupils of this department are between the ages of nine and twelve years.

The zenith of physical activity is reached at this age. Physical difficulties are challenges. Among boys fighting is common and almost a characteristic of this period of development. The gang instinct is prominent. The "unbossed" playground is a forceful leveler. Only the boy who can lead is permitted to do so. Snobs soon find their place in such groups. This gang tendency does not show depravity, nor does it indicate evil tendencies. It does, however, show a striking period of development in which wise guidance, which does not seem to guide, and a strong government, which seems to govern least, are imperative on the part of both teachers and parents. One gang is not so good as another, one book is not so good as another, and one environment is not so good as another in which to grow children of this period.

During the time when pupils belong to this department the sexes show little interest in each other and in many cases voluntary segregation occurs. Adolescence is approaching, and such segregation is but a seeming preparation for the sex attraction which follows.

The center of the teacher's activity during this period should be the study of heroes. No force is more influential

in the lives of the children of this group than the tug and pull which their hero exerts on their lives. Every child at this age has his hero. It may be father, mother, the policeman, the football star, Paul, or Jesus. Whoever fills the honored place of a child's hero has a great responsibility for which to care. He will leave a mark on the life of the child who follows him. The hero may be, and frequently is, selected from a book which the child reads, and again care must be used in the selection of books to be read. Children of this age should read only books which have been properly selected if care is to obviate disaster. A list is recommended in this text.

The development of habits of morality is accomplished at this period and should not be overlooked. The moral consciousness which began to show itself in the preceding period is easily crystallized into habits during this period. A habit is a coördination in the nervous system which is ready to respond when the appropriate stimulus is presented. Not only is morality an important factor during this period, but it is followed immediately by a remarkable spiritual development. Happy is that teacher who so skillfully presents the relationship between humanity and God that the children of this period will, of their own volition, surrender themselves to Christian service without the high-pressure methods of a "decision day."

The teacher will find the teachings of Christ valuable material for use during this period. The Sermon on the Mount, Christ's address to his followers at the Last Supper, etc., are in a peculiar way adaptable as text material during this period.

THE INTERMEDIATE DEPARTMENT

The pupils of this department are between the ages of twelve and fifteen years.

If substantial men and women are to develop from boys and girls, the transition must begin to show itself during this period. The children of this age are consciously awkward and impetuous. Biological heredity and social heredity sometimes clash at this period. The biological tendency of selfishness shows itself, in many cases, to be a disturbing power when brought into contact with the conventionality and cour-

tesics of social training. In such conflicts care should be exercised that rebellion and civil strife in the child's nature may not result from urging a social culture which is neither appropriate nor necessary.

The gang instinct continues with unabated force during this period, and much use can be made of this tendency by the teacher in the organization of games and class work. A continued tendency to worship heroes should be met with appropriate studies of biography such as are found in "Bible Study for Bible Students," by Craig.

The teacher who is sensitive to the prominent characteristics of this age will see to it that some form of active Christian service is furnished and that adequate training and encouragement are given to bring interest and satisfaction in the work attempted. Generally, children of this age affiliate with the Church if they have been well taught. Subsequent to such affiliation the pastor should conduct a communicants' class in which the responsibilities and duties of such membership may be presented. In addition to such instruction the pastor should present the elements of Church doctrine which, in a more or less definite way, are characteristics of the denomination in which they have established their membership. During no period in the child's development does teaching require more skill or ability than during this period. The reasons for this are that during this period the child builds his air castles, is emotional, self-reliant, independent, and keeps his troubles and heartaches to himself. Few greater honors can come to any teacher than to have the confidence of a boy or girl of this period. If such confidence is secured by any teacher, he should make certain that it is not misplaced. When such confidence is not secured, the utmost skill is imperative on the part of the teacher to interpret properly from the pupil's words and actions what otherwise might be secured by the trust and confidence of the pupil. By their fruits the teacher may learn to know them. The tendency for children to become criminals or active and useful citizens is largely in the control of the parent and teacher of children of this period.

All classes of this department should be organized according to their denominational plan for such organizations.

THE SENIOR DEPARTMENT

The pupils of this department are between the ages of fifteen and eighteen years.

This period is characterized by social development. The sexes attract each other and, except in rare cases, in a normal and natural manner. The difficulty and responsibility of this marked social development lie in the stimulation which is given it by ambitious parents and the restraint which is thrown around it by those who fear the results of nature's instincts. Wisdom and good judgment will allow for its development, but will not force its growth.

The gang instinct of this period has developed to community interests and frequently takes the form of the so-called school spirit or community loyalty. This tendency can be utilized by the wise teacher in church service to great advantage if appropriate opportunities for service are given. It will find an outlet in objectionable channels if this fact is not wisely interpreted and used to advantage.

Intelligence that is above the mediocre must be shown on the part of teachers of pupils of this period. Doubts are common with senior pupils and their ability to reason has developed to a surprising degree. Dogma is not sufficient. An intelligent and rational Christianity must be presented. A reason must be given for the faith we have. Former teaching will be analyzed carefully by the young people of this department. It is well if former instruction will stand the test of such scrutiny. Doubts are not objectionable and reason is not to be censured, but skillful teaching based on a broad and keen intelligence is vital for successful work with pupils of this age.

The teacher in this department must not only provide suitable and wisely supervised social activity, adaptable Christian service, and stimulate, in a conservative manner, a loyal church and community spirit, but should have a concern that pleasure is derived from such activity. The stewardship of life and money will bring pleasure and happiness if well understood and seen in the proper perspective.

In all of the work of this period the teacher must not omit to develop a definite consciousness of the power that may be derived from prayer. If this fact is well established, it will solve many of the problems in other forms of effort and will

continue to clarify the pupil's Christian vision for all time.

All classes of this department should be organized according to their denominational plan for such organizations.

THE YOUNG PEOPLE'S DEPARTMENT

The pupils of this department are between the ages of eighteen and twenty-four years.

A teacher whose scholarship is meager, and whose knowledge of the Bible is questionable, has no place as a teacher in this department. Fairy stories have no value with pupils of this period. The Berean method of investigation has been substituted for any statement of the teacher which may have been presented. Doubts are most common and reason has become the testing formula for all facts accepted. If service is to be rendered, it must serve a purpose which is not only worthy but which is understood. Pupils of this age desire the truth, but it must be logical instead of dogmatic.

If character is made up of the principles which an individual has established in his own mental and spiritual nature, by which he measures himself, and which he considers too sacred to violate, it naturally follows that during this period these principles or convictions must be erected. Some people have no convictions which they would not violate for a consideration. Such people have no character. Such convictions or principles can be easily established in the souls of the pupils of this period if they are shown to be reasonable, productive of happiness, and necessary for success in its best sense.

The selfish spirit so prominent in early childhood has, in this period, been partially supplanted by generosity. In consequence of this it is well for the teacher to teach the lesson of the stewardship of possessions. It is easy for a pupil of this period to understand that a man's life does not consist in the abundance of the things he happens to possess. A tithing club may be established with good results if accuracy in carrying out its principles can be developed.

All classes of this department should be organized according to their denominational plan for such organizations.

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THE ADULT DEPARTMENT

This department includes all pupils above the age of twenty-three.

Every teacher of an adult class should organize his class for service, appoint or elect the proper committees, and plan for large results in church and community service.

Constructive Christian teaching must be done before this period if large results are to be expected. The gate to large development is almost closed. Adults do not readily form new convictions. Habits have become fixed and cannot easily be changed. Many qualities which are characteristic of pupils of this period, however, may be used to great advantage by the teacher of the Adult Department.

Leadership is prominent and should be utilized by every teacher. Responsibility is graciously assumed, and the adult is dependable not only because of his experience but because of habits which cause him to respond properly under new circumstances and conditions. The gang spirit at this period has extended itself until giving to foreign missions may bring pleasure and contentment. The claims of charity make a strong appeal, particularly when they grow out of an experience of a happy domestic attachment.

CHAPTER XIX

The Home Department

THE Home Department of the Bible school is that department of the school in which may be registered those who, for good cause, are unable to attend the church Bible school sessions regularly and yet who desire to study the Bible school lessons and contribute their offerings. This department is as definite a part of the Bible school as the Primary or Junior Department and should be so considered by both pupils and officers.

The Superintendent of the Home Department is responsible for placing on its roll of membership all those who are entitled to its privileges. It should be kept in mind, however, that the Home Department should not be used as an opportunity to avoid attendance in the church school. Temporary conditions may and frequently do exist which render the Home Department of much value to individuals who ordinarily are able and willing to attend the sessions of the church school. Care should be used by the Superintendent that such names are properly transferred when such temporary conditions cease to exist. In addition to the duty of properly caring for the membership roll of this department, the Superintendent is also responsible for the work of the visitors and the maintenance of a proper relationship between this department and the church school.

The duty of stimulating religion in the home is not the least of the Superintendent's duties. This work will involve the encouragement of Bible study, the family altar, and parent training. The Superintendent should, as occasion permits, arrange for a special program and recognition of the Home Department in the church school. Plans should be made for the transportation of the members of this department when such programs are planned. The Superintendent of this de-

THE HOME DEPARTMENT

partment should hold quarterly conferences with the visitors and should also attend the monthly conferences of the teachers and officers of the church school.

The roll of the Home Department should be prepared in an attractive form, framed, and displayed in an appropriate place in the church Bible school. This roll should be corrected at least every six months.

The Superintendent should provide an adequate and appropriate list of books for the use of the members of the department. Assistance should also be rendered in securing these from the library.

The visitors should be appointed by the Superintendent of the church school on advice from the Superintendent of the Home Department, and such appointments should be ratified by the session of the church. One visitor should be appointed for every twelve on the membership roll of the department. The duties of the visitors involve a visit at least once every three months to the home of each member. They should receive, on such visitation, a record of the study work done by each member and his offering. Visitors should provide themselves with record cards, offering envelopes, and lesson text material, leaving a sufficient supply of each at each home visited.

The Secretary-Treasurer should keep all records and money of the department and make a report of the same when directed by the Superintendent of the church school. In addition to the regular duties as secretary and treasurer, assistance should be given to the Superintendent of the Department as occasion presents opportunity.

The duties of the members of the Home Department may be enumerated as follows:

1. A definite period for study should be arranged for each week. This period should not be changed frequently, but should be considered sacred for Bible study and should be one hour in length.

2. The offering of each member of this department should be placed in the offering envelope each week with as much regularity as the Bible is studied. Giving to the Lord is an act of worship.

3. A careful record should be kept of the lessons studied and the offering made. If it is possible occasionally to visit the church school, a record should also be kept of such visits.

4. The visitors of this department should be welcomed when they make their quarterly visits. Their work is a volunteer service and should be thankfully used by each member of the department.

The Home Department must be considered one of the best opportunities to establish and encourage religious activity in the home. This fact should not be considered lightly by the officers and visitors of the department.

CHAPTER XX

The Cradle Roll Department

THE Cradle Roll Department is that department of the school in which may be registered all children under three years of age. This branch of the church Bible school may be made most effective in the evangelistic and extension work. A little child may lead them.

WHY ORGANIZE A CRADLE ROLL DEPARTMENT?

1. It creates a list of prospective Bible school pupils who, if enrolled in this department, will later probably attend the church Bible school.
2. It furnishes easy access to homes where not only work in Christian education may be done, but where much assistance may be rendered in elevating the social and physical conditions which maintain in many homes.
3. It furnishes an approach to parents who for any reason have not come under the influence of the Christian Church.

WHO SHOULD BELONG TO THE CRADLE ROLL DEPARTMENT?

1. All children under three years of age whose parents are members of the church.
2. All children of the proper age whose parents live within the jurisdiction of the church and who are not affiliated with any church.

Babies should be enrolled in this department any time after birth. Many babies are enrolled during the first week.

3. The babies who are brothers or sisters of any member of the Bible school.

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CRADLE ROLL EQUIPMENT

1. Enrollment Cards. These should include the name of the child, date of birth, the names of the parents, their church affiliation, and the address.

2. Membership Certificates.

3. Birthday Cards.

4. A Cradle Roll Chart. This should include all of the members of the department and may include their photographs. It should be displayed in the church Bible school room.

The Superintendent should receive regularly a Cradle Roll magazine in order that she may be familiar with the progress of Cradle Roll work.

HOW TO ESTABLISH AND OPERATE THE DEPARTMENT

1. The Superintendent of the Bible school should recommend to his Session the name of some woman well adapted by personality, disposition, and love for small children. This woman shall be called the Superintendent of the Cradle Roll Department. She, in turn, should present to the Bible school Superintendent the names of at least two others to be indorsed by him and ratified by the Session as assistants to the Cradle Roll Superintendent.

2. The membership roll of the church should be carefully canvassed for homes having children under three years of age. When these homes have been visited and the babies of the church enrolled, all babies within the jurisdiction of the church should in like manner be enrolled.

3. When all possible members have been enrolled, the Superintendent and her assistants should be vigilant to enroll all possible new members.

4. The Superintendent and her assistants should familiarize themselves with the best available books for the use of the mothers of the Cradle Roll members. These books should include such subjects as, the care of infants, sanitation, prayer, songs, stories, and health.

5. A visit should be made by the Superintendent or by one of her assistants to the home of every member of the department at least once every three months.

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6. Care should be taken that a birthday card is sent to each member at the appropriate time.

7. Invite the mothers to bring their babies to special programs in the Bible school.

8. Invite the mothers to join a class in the church Bible school or the Home Department.

9. The Superintendent and assistants must ever remember that the objective of the department is not primarily to establish a society of mothers, but to bring to the membership of the church Bible school every member of the Cradle Roll Department and to evangelize and uplift homes.

10. The Superintendent should bring together all members of the Cradle Roll Department and their mothers at least once every year for conference and social fellowship. A Cradle Roll Sabbath in the Bible school may be made an attractive feature of the department.

11. The mother may be asked to bring her baby to the Beginners' Department of the Bible school when such is possible. A special invitation and welcome may be extended for the Sabbath following the baby's birthday.

CHAPTER XXI

Organized Bible Classes

For the most effective Christian service all classes in the Bible school whose members are above twelve years of age should be organized.

FACTS CONCERNING ORGANIZED BIBLE CLASSES

Organized Bible Classes are increasing in number at the rate of more than one hundred each week.

Reasons for Organization

A Bible class can become more efficient for Christian service because:

1. It has a better basis for coöperation.
2. It has a better opportunity for social and Christian fellowship.
3. It can more easily maintain its identity as an organization and can consequently continue its service.
4. It is more capable of effective work in the church and community.
5. It can more quickly secure an increase of membership and a higher appreciation of the meaning of stewardship.
6. It can more easily develop leadership.
7. As an organized force, it can render a larger service in church programs for education, social development, and evangelism.
8. It can develop a larger interest and a higher type of morale on the part of its members.

Requirements for Organization

1. An organized Bible class must be an integral part of a church Bible school. The time and place of meeting may be

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determined by the class or the school with which it is affiliated.

2. Classes in the Bible school are divided into two divisions for the purposes of organization:

(a) Those whose members are between the ages of twelve and twenty-four years. This group is called the Young People's Division.

(b) Those who are above twenty-four years of age. This group is called the Adult Division.

3. The following officers and committees are essential:

Officers: Teacher, President, Vice President, Secretary, and Treasurer.

Committees: Membership, Social, and Devotional.

Enrollment of Classes

Each of the organized classes in any Bible school should enroll with the Bible School Department of its own denomination and obtain its plans and programs. This enrollment is accomplished by applying to the denominational Bible School Department for a certificate of organization. When issued, this certificate should be framed and placed on the wall of the room used by the class.

Time Schedule for Organized Classes

If the organized class participates in the opening devotional exercise of the Adult Department, no additional time for preliminary exercises should be used with the exception of a brief opening prayer by some member of the class. The announcement of the names of members of the class who may need the special interest of the class because of illness or for other reasons may be made before the class period begins. Business should be transacted at the monthly meeting.

If the class does not so participate with the Adult Department, ten minutes should be used for opening devotional exercise. This should be followed by forty minutes of class instruction. This period should, in turn, be followed by participation with the Adult Department in its closing exercise or by a similar exercise conducted separately by the class. This closing period should not exceed five minutes.

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Duties of Officers

1. The Teacher shall teach the lesson, be ex-officio member of all committees, and assist the President in the executive work of the class.

2. The President shall preside at the regular meeting of the class on the Sabbath, and at all business or social meetings. He is also chairman of the executive committee.

3. The Vice President shall perform all duties of the President in his absence and assist in any executive work which the President may suggest.

4. The Secretary shall keep all records of the class attendance, the minutes of all business meetings, and care for all class correspondence.

5. The Treasurer shall care for all money of the class and make such reports as may be required.

6. The Executive Committee shall consist of the President, Teacher, Vice President, Secretary, Treasurer, and the Chairmen of all standing committees. This committee shall formulate plans for class activities and present these to the class for consideration and adoption.

7. The Devotional Committee shall have charge of the special religious development of the class. Its work will involve any special or regular devotional exercises of the class, the organization of Personal Workers from the class membership, the stimulation of Bible study in the class and in the home, the encouragement of all class members to attend the preaching service, and all forms of religious or benevolent work which may seem wise and practical.

8. The Social Committee shall assume the responsibility of greeting new members, planning and caring for a business and social meeting once each month, and the encouragement of social and Christian fellowship in the congregation. This committee should not neglect the monthly social meeting of the class. An adaptable program should be arranged with thought and carefully executed.

9. The Membership Committee shall be responsible for maintaining the membership of the class. New members may be secured from the church membership and from those who have no Bible school affiliation.

The following plan is suggested to the Membership Committee for all organized Bible classes:

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- (a) Divide the class into squads with not more than six in each squad. At least two very active members should be in each squad.
- (b) Secure the membership roll of the church and make a list of all members who should properly belong to the class, but who are not members.
- (c) Assign two of these church members who are not affiliated with the church school to each squad for a period of one month. Tact, good judgment, and consecrated motives should be manifested in the activities of each squad to secure these two new members.
- (d) When the work within the church has been completed, the President should secure from the members of the class, from a Bible school census, or from some other source, the names of those in the jurisdiction of the church who have no church home. These names should be distributed in the same manner as that suggested for church members.

The Young People's Division

1. Three groups are commonly recognized within this division. These are the Intermediate group (twelve, thirteen, and fourteen years of age), the Senior group (fifteen, sixteen, and seventeen years of age), and the Young People's group (nineteen to twenty-four years of age).

2. The most logical *time* and *place* for class work is during the Bible school hour and in the church. If possible, each class should meet in a separate room. If a separate room is not available, each class should be separated from other classes by temporary walls or screens.

3. The teacher should be qualified by education and training to do effective work, and should act as an advisor and counselor of all committees, but should not dominate the activities of the class to such a degree as might obviate the proper expressional development of the pupils.

Possible and Profitable Activities for the Members of Organized Classes

1. Any organized class may occasionally conduct the evening church service with much profit in expressional development. The program may include a Bible story dramatization, a

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special speaker, or an hour of devotional worship, Bible study, and consecration. The service may also include five-minute speeches on the part of the members of the class, using such subjects as the tithe giver, the family altar, Bible school pupils in church service, the home, respect, reverence, etc.

2. Every organized class should have some social activity which will develop good fellowship. This may take the form of hiking parties, horseshoe teams, baseball, bowling, afternoon clubs, etc.

3. The President of each organized class should secure from the pastor at least once each year some suggestion for specific church work. This suggestion should be submitted to the class and given serious consideration.

4. In addition to the regular Bible school offering, each organized class should assume financial responsibility for some uplift work in the church or community, if such can be found. This may involve charity, assisting in the education of some boy or girl who may be without adequate financial support, or missionary work.

5. Each class should be responsible for securing adequate and appropriate maps, pictures, and mechanical equipment for its classroom.

CHAPTER XXII

Missions and Temperance in the Bible School

MISSIONS IN THE BIBLE SCHOOL

THE subject of missions in the Bible school has for many years occupied a distinct, separate, and prominent place. This has been due largely to the fact that not many teachers and officers have thoughtfully considered the correct purpose and function of the Bible school. The business and work of the successful Bible school are to develop a substantial Christian education on the part of its members and also to extend the same opportunities to all the world. In this Christian education, evangelism is the important factor. No Bible school can succeed which does not recognize the importance of this fundamental truth. Missionary efforts, according to the Master, must begin at Jerusalem. It is as impossible to think of a successful Bible school without missionary effort in every department as to think of a successful automobile without a motor. Let us not continue our propaganda about the necessity of a motor, but let us understand the nature and purpose of an automobile so that we will recognize and assume that the motor is always a vital part.

If it is desired to emphasize the study of missions in any special way, any one of the following methods may be used:

1. A mission study class may be formed. The text used may involve the history of missions, present conditions in centers of missionary activity, or missionary work in its relation to national progress. A number of suitable texts are now published which are adaptable for such a class. This class may recite during the Bible school hour, after the mid-week prayer service, or may be a distinct part of a monthly social meeting for any organized class.

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2. A class, similar to that suggested for the study of missions, may be organized for the study of welfare work in the community. Special community problems may be assigned to the pupils for investigation and solution. If the teacher is familiar with the project method of teaching, he will find such a method peculiarly adapted to the work of this class.

3. A class may be organized for charity work which should involve not only interests of food, raiment, and shelter, but should extend to the alleviation of conditions which have rendered financial assistance necessary. This may include health conditions in the homes of the unfortunate, assistance in homes where illness is discovered, and home sanitation.

4. A most effective work may be done by an organized class in the study of community civic conditions. This will involve the obligation of placing the name of a reputable and substantial Christian man or woman before the people for each office named on the official ballot at each election. This is the first duty of all Christian people who desire law enforcement. This obligation does not involve soliciting votes, but will obviate embarrassment for honest voters when they mark their tickets. Law enforcement is a vital part of the interests of such a class, and much can be accomplished by sincere and conscientious effort on the part of its members.

TEMPERANCE IN THE BIBLE SCHOOL

It is trite to say that temperance should occupy an important place in the curriculum of the Bible school. It is not trite, however, to suggest that the use of intoxicating beverages is only one of the forms of intemperance which should be stressed when such a subject is presented by the teacher of any Bible school class. True it is that the Woman's Christian Temperance Union, the Anti-Saloon League, and finally the Eighteenth Amendment to our Federal Constitution have so emphasized the liquor element of temperance that even the naming of temperance as a subject of Bible school study suggests a study of the evils of "strong drink."

The traditional emphasis on the subject of temperance should not be minimized, but the intemperance of gossip, profanity, and commercialism should also be emphasized as forms of intemperance of which more people are guilty, and against which no small judgment is pronounced by the great

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Judge of the universe. It may be argued that the intemperance of intoxicating beverages is farther reaching in its influence than other forms of intemperance, and that therefore it is the arch-curse of our civilization and Christian progress. No word should be said in refutation of such argument. On the contrary, our activity against its evil influences should not, even in the slightest degree, be lessened; but if the subtle and insidious influence of the other forms of intemperance mentioned above are carefully studied, it will be found that they, and not the evil of "strong drink," are primarily responsible for the lethargy and spiritual slouchiness of our church members and are eating at the vitals of interest in all church activities and Christian progress.

CHAPTER XXIII

Good Books for Children to Read

ASSOCIATION is a mighty factor in the development of life. One group is not so good as another in the building of character. One book is not so good as another in the erection of ideals. The people with whom we associate, the books we read, the sights we see, and the sounds we hear are consciously or unconsciously becoming significant factors in the warp and woof of life and only time and eternity will determine the quality of the fabric.

All young people desire to read. They must read if they are to reach their highest attainment. The following list of books provides sufficient secular reading material for all children under fifteen years of age:

AGE 6 TO 7 (GRADE 1)

- "Johnny Grow's Garden," by L. L. Brooks.
- "Overall Boys," by E. O. Grover.
- "Child's Garden of Verses," by R. L. Stevenson.
- "Child Literature," by M. H. Simms.
- "The Outdoor Primer," by E. O. Grover.
- "Book of Nursery Rhymes, Being Mother Goose's Melody," by Welsh.
- "One Thousand Poems for Children," by Ingpen.
- "The Sand Man: His Farm Stories," by Hopkins.
- "Peterkin Papers," by Hale.

AGE 7 TO 8 (GRADE 2)

- "Wonder Book," by Hawthorne.
- "Indian Child Life," by F. O. Deming.
- "Marigold Garden," by Kate Greenaway.

"Stepping Stones to Literature," by S. L. Arnold and C. B. Gilbert.

"Cyr's Second Reader," by Cyr.

"Our Four-footed Friends," by McLoughlin.

"When the King Came," by Hodges.

"The Fair Child Family," by Sherwood.

AGE 8 TO 9 (GRADE 3)

"R. L. Stevenson Reader," by R. L. Stevenson.

"Short Stories for Short People," by Alicia Aspinwall.

"Stepping Stones to Literature," by Arnold and Gilbert.

"Wonder Book," by Hawthorne.

"Tanglewood Tales," by Hawthorne.

"Love Songs of Childhood," by Field.

"Granny's Wonderful Chair and Its Tales of Fairy Times," by Browne.

"Saturday Mornings," by Burrough.

"Stories of Brave Boys," by Carter.

"Nature Study for Boys and Girls," Vol. I, by Craig.

AGE 9 TO 10 (GRADE 4)

"The Book of Nonsense," by Edward Lear.

"In God's Garden—Stories of the Saints," by Amy Stedman.

"Old Indian Legends," by La Zitkala.

"Alice's Adventures in Wonderland," by Lewis Carroll.

"Little Lame Prince," by Mulock.

"Stories Mother Nature Told Her Children," by Jane Andrews.

"Bee People," by M. W. Morley.

"Jolly Good Times; or, Child Life on a Farm," by Smith.

"Heidi," by Spyri.

"Golden Numbers: A Book of Verse for Youth," by Wiggin and Smith.

"With Trumpet and Drum," by Field.

"Stories of Art and of Artists," by Clement.

"Mary's Garden and How It Grew," by Duncan.

"Gulliver's Travels," by Jonathan Swift.

"The Magic Forest," by S. E. White.

"Nature Study for Boys and Girls," Vol. II, by Craig.

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AGE 10 TO 11 (GRADE 5)

"The Heroes, or Greek Fairy Tales for My Children," by Charles Kingsley.

"Arabian Nights," by Andrew Lang.

"Boy Life of Napoleon," by Eugenie Foa.

"Merry Adventures of Robin Hood," by Howard Pyle.

"Lullaby Land," by Field.

"Rhymes of Childhood," by J. W. Riley.

"Little Men," by L. M. Alcott.

"Nature Study for Boys and Girls," Vol. III, by Craig.

"Christmas Every Day and Other Stories," by W. D. Howells.

"The Bird's Christmas Carol," by K. D. Wiggin.

"The Story of Christopher Columbus," by Lothrop.

"The Story of George Washington," by Lothrop.

"The Story of Stories," by Gillie.

"Story of a Bad Boy," by Aldrich.

"Robinson Crusoe, Illustrated by the Brothers Read," by Defoe.

"Hoosier School Boy," by Eggleston.

"Story of a Short Life," by Ewing.

"Jackanapes," by Ewing.

"At the Back of the North Wind" (London Edition), by MacDonald.

"Moni the Goat Boy," by Spyrei.

"Wilderness Ways," by Long.

AGE 11 TO 12 (GRADE 6)

"When the King Came: Stories from the Four Gospels," by George Hodges.

"Tanglewood Tales," by Hawthorne.

"Uncle Sam's Secrets," by O. P. Austin.

"Stories and Tales," by Andersen.

"Nature Study for Boys and Girls," Vol. IV, by Craig.

"Jungle Book," by Kipling.

"King of the Golden River," by John Ruskin.

"Kindred of the Wild," by C. G. D. Roberts.

"Landseer," by E. M. Hurl.

"The Children's Hour, Paul Revere's Ride, and Other Poems," by H. W. Longfellow.

GOOD BOOKS FOR CHILDREN TO READ

"A True Story of Abraham Lincoln," by E. S. Brooks.

"Boy General," by Elizabeth Custer.

"Grandmother's Chair and Biographical Stories," by Hawthorne.

"The Bible for Young People," published by the Century Company.

"Tom Brown's School Days" (Cranford Edition), by Hughes.

"Men of Iron," by Pyle.

"Treasure Island," by Stevenson.

"History of the Robins," by Trimmer.

AGE 12 TO 13 (GRADE 7)

"Life Savers," by James Otis.

"Boy Mineral Collectors," by J. G. Kelley.

"Stories of Inventors: The Adventures of Inventors, True Incidents and Personal Experiences," by Russell Doubleday.

"Three Hundred Things a Bright Girl Can Do," by L. E. Kelley.

"St. Nicholas Book of Plays and Operettas," published by the Century Company.

"Evangeline," by H. W. Longfellow.

"Little Women," by L. M. Alcott.

"Story of Sonny Salieb," by Mrs. E. Cotes.

"The Prince and the Pauper," by Mark Twain.

"Geographical Reader" (Africa), by F. G. Carpenter.

"Geographical Reader" (Asia), by F. G. Carpenter.

"Geographical Reader" (Australia), by F. G. Carpenter.

"True Story of Benjamin Franklin," by E. S. Brooks.

"Four American Poets," by Sherwin Cody.

"Boys and Girls' Plutarch," by J. S. White.

"Tales of the Canterbury Pilgrims," by Durton.

"Swiss Family Robinson," by Wyss.

"Castle Blair," by Shaw.

AGE 13 TO 14 (GRADE 8)

"Bible Stories" (Old Testament), Edited by R. G. Moulton.

"Bible Stories" (New Testament), Edited by R. G. Moulton.

"Careers of Danger and Daring," by Cleveland Moffett.

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"Rip Van Winkle and the Legend of Sleepy Hollow," by Washington Irving.

"Star-land," by Sir R. S. Ball.

"Squirrels and Other Fur Bearers," by John Burroughs.

"Vision of Sir Launfal," by J. R. Lowell.

"The Deerslayer," by J. F. Cooper.

"Last of the Mohicans," by J. F. Cooper.

"The Man without a Country," by E. E. Hale.

"Captains Courageous," by R. Kipling.

"Kidnapped," by R. L. Stevenson.

"Rebecca of Sunnybrook Farm," by Wiggin.

"Oregon Trail: Sketches of Prairie and Rocky Mountain Life" (Illustrated by Remington), by Francis Parkman.

"Ranch Life and the Hunting Trail," by Theodore Roosevelt.

"Autobiography of Benjamin Franklin."

"Story of My Life," by Helen Keller.

"Child's History of England," by Charles Dickens.

"Chivalric Days," by E. S. Brooks.

"Stories from the Faerie Queene," by Macleod.

"The Biography of a Grizzly," by Seton.

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